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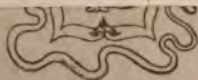
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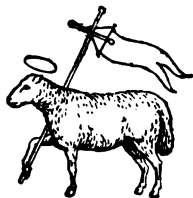
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» BIBLE »





*When the morning stars sang  
together.*





*When the morning stars sang  
together*

THE BIBLE  
FOR  
SCHOOL CHILDREN  
RUTH



EDITED BY  
W. E. ADDIS  
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Bible. O.T. Job. English

THE BOOK OF  
JOB  
AND THE BOOK OF  
RUTH



EDITED BY  
W. E. ADDIS  
M.A.

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'The principal lesson intended to be taught by the Book of Job is, the holy and humbling influence of Natural Science on the human heart.'

RUSKIN—*Stones of Venice*.

'The line of thought in the Book of Job is, that God is the Over-ruling Providence, as well as the Creator of Man and his Surroundings.'

HEGEL—*Philosophy of Religion*.

' . . . wrongs, with saintly patience borne,  
Made famous in a land and times obscure,  
Who names not now with honour patient Job?'

MILTON—*Paradise Regained*, B. iii. l. 97.

'The Book of Job is an Arab poem, antecedent to the Mosaic dispensation. It represents the mind of a good man not enlightened by an actual revelation, but seeking about for one. In no other book is the desire and necessity for a Mediator so intensely expressed. The personality of God, the I AM of the Hebrews, is most vividly impressed on the Book.'

COLERIDGE—*Table Talk*.



Gift  
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## Introduction

### THE BOOK OF JOB

**The Story in Hebrew Tradition.** Once, and once only, is there any mention of Job in the O.T. outside of the book which bears his name. This solitary reference is made by Ezekiel writing very early in the sixth century B.C. The prophet insists on God's severe judgment of idolatry. It brings, he says, inevitable ruin on a land; exceptional cases of individual righteousness are powerless to avert the inevitable doom. Even if Noah, Daniel and Job were in the devoted land they would not avert its destruction; they would 'deliver their own souls by their righteousness,' but not the souls of others. The passage does not, of course, prove that Ezekiel knew the Book of Job as we have it, and reason will be given presently for the belief that our Book of Job is somewhat later than the prophet's time. Ezekiel's words do, however, clearly imply that Job was a familiar figure in Hebrew tradition; otherwise the reference would be pointless. Moreover, we may infer from the passage before us with some degree of probability that the contemporaries of Ezekiel were acquainted with the story of Job as given in the prologue and epilogue of the book. For the order of the three names in Ezekiel seems to be chosen for the sake of climax rather than for reasons of chronology. Job, like Noah and Daniel, was a great example of righteousness. But whereas Noah saved his whole family and Daniel his three friends, Job lost his children and only



saved himself. It is also probable from the collocation with Noah that Job was a saint of primitive antiquity, while for the same reason it is at least possible that Ezekiel did not regard him as a Hebrew.

**The Story as told in Prose.** Let us now turn to the prologue and epilogue, *i.e.*, to the history of the Patriarch which is given in i.-ii. 13, xlii. 7-17. Here the writer seems to be dealing with legendary matter which he received, and did not invent. According, then, to this narrative Job was a sheikh, a powerful and wealthy chief, who lived in Uz, near Edom, on the east or north-east. There was no doubt about his piety. It was proved by his conduct, by his careful avoidance of evil, and the zealous care with which he, as the priest of his family, strove to secure God's constant favour for his children. He was afraid lest his seven sons in the feasts held periodically in each other's houses should have been betrayed into irreverent forgetfulness of God. Therefore when the cycle of the feasts was ended, he sanctified his sons (or perhaps all his children) by ceremonial rites, and then invited them to the whole burnt offerings which he made for each. Job's piety, moreover, was attested by the blessings which Jehovah showered upon him. The fact then of Job's piety was certain. But what of the motive? Did Job serve God for God's sake, or because of the material reward? That was a question which could scarcely be put to the proof, so long as men held to the current theology which represented piety and prosperity as inseparable. 'Say ye to the righteous that it shall be well with him; for they shall eat the fruit of their doings' (Isa. iii. 10). This was the point urged by 'the Satan,' *i.e.*, by the adverse or accusing spirit,

when he appeared among the angels in the celestial court, and was asked by Jehovah what fault he could find in His servant Job. The Satan admitted Job's piety; he denied that it was unselfish; let the outward blessing go and the piety would vanish also. Jehovah accepted the test, and the adversary was allowed to work his will on Job's possessions. At the very time when Job had sanctified his sons, foul messengers of woe came in rapid succession to the Patriarch. The Sabæans had destroyed his oxen and his asses, murdering the attendant servants; lightning had burnt up his sheep and his shepherds; the Chaldeans had carried off the camels, slaying the servants that were with them; last, and worst of all, the whirlwind smote the house in which Job's children were feasting, and left them dead beneath the ruin. All this Job bore with absolute resignation. He found no fault with God's government of the world. The adversary, however, demanded a more searching test, and that too was granted. Job's own person was given into his hands, provided that he did not touch Job's life. Then leprosy, which in other cases steals slowly over the sufferer, smote Job at one fell stroke from head to foot, and he took up his abode on a heap of refuse such as that which is to be found at this day outside any Syrian village. His wife became his tempter, and bade him have done with God and die, since nothing else awaited him. Instead of this, Job held fast to the fear of God, an heroic example of patience and faith and of unselfish piety. Jehovah was signally justified, the accusing angel signally refuted.

The tidings of his fate brought to his side three friends from neighbouring lands, but for seven whole days they could say nothing, horror-struck by the ravages of the dread disease, and

also, as we may well suppose, believing that he was smitten by God on account of sin which they had never suspected. Some account of these speeches and of Job's reply lies before us in the concluding verses of the book. Jehovah appeared to defend His faithful servant. He was wroth with the three friends because they had spoken of God amiss. It was with Job's words, not theirs, that Jehovah was pleased, and they escaped the penalty of their rash words only because Job interceded and offered sacrifice on their behalf. Finally, Jehovah restored, and more than restored, the fortunes of His servant. His flocks were double what they had been. Gifts and honour streamed in upon him from his neighbours; seven sons once more were born to him, and three daughters, who were the fairest of women. He had still before him one hundred and forty years of unclouded life.

It is impossible to regard the prose narrative as a complete whole in its present form, because it leaves us with a meagre notice of the words actually used by the three friends. Nevertheless the purpose of the story seems quite clear. Jehovah does reward the righteous with the blessings of this life, and the rule is really confirmed by the very case which appears to contradict it. Job's affliction is for a moment, if compared with the long course of his happy life. Nevertheless two principles are added which supplement and modify the accepted dogma of retribution. First, Jehovah may sometimes test the piety even of His most perfect servants by temporary affliction; secondly, it is possible to serve Jehovah for His own sake. This second principle is, of course, by far the more important of the two. Serve thy God 'that it may be well with thee' is the lesson constantly inculcated in the O.T., and no

wise man will deny that the lesson is sound and good. Here, however, we rise to a higher level—to a loftier truth which finds perfect expression in Ps. lxxiii. (*see especially vv. 23-28*). The hero of the story believes that God is just and good, even when his own hard fate makes such a faith difficult in the utmost degree; he is patient and resigned; nay, he is still ready to bless the giver of all good, and he holds fast to the fear of God, let consequences be what they may. No doubt the story, and especially its conclusion, is disappointing to a modern reader. We shrink from the very thought that He, who is perfectly good and wise, could surrender His faithful servant to appalling affliction, in order that the accuser himself might be compelled to acknowledge the pure and disinterested nature of Job's religion. It is harder still for us to accept the account of his restoration as sufficient and satisfactory. Possessions and bodily health might indeed be given back again; so far Job might be once more just as he had been, and in his long prosperity he might look back on his losses and his sufferings as a dream of the night, which had vanished and was almost forgotten, or was remembered only to enhance present joy. 'Hæc olim meminisse jurabit.' But the loss of sons and daughters is a very different matter. They had died untimely deaths by no fault of their own, nor is any hint given that father and children were to be reunited in eternal life. Cattle can be replaced, children cannot. We must remember, however, that the story accepts the Hebrew theory of retribution, only admitting an extraordinary and temporary exception to the general rule. The narrator makes the most of the material at his command, and allowance must be made for the vast difference between the feelings of his time and ours.



**The Poetical Speeches, iii.-xlii. 6.** If we turn from the simple and straightforward narrative with which we have been dealing hitherto, and read the long speeches, mostly dialogue, which form the bulk of the book, we cannot fail to be struck by the contrast. We seem to have entered a new world of style, thought and, to some extent, of circumstances. The speeches are written throughout in Hebrew metre, usually in short strophes of four lines, each line containing three rhythmical beats. But the change of thought is far more remarkable than that of style. The speeches of Job's friends do not present the offensive character which the severe censure of them in the epilogue would lead us to expect. It is true that these friends are hard and cold in their treatment of Job. At the same time we are unfair to them, if we forget that they could not by any possibility divine or even conjecture the true cause of Job's affliction, as it is disclosed to us in the first two chapters. They are advocates who insist upon the strict theory of retribution which had been taught on the highest authority, and was the accepted orthodoxy of their time. Like most other advocates, they shut their eyes to facts which were out of harmony with the thesis they defended; but they were certainly very far from being altogether in the wrong, while Job was further still from being altogether in the right. They always maintain the most reverent tone in speaking of God and His providence. Job, on the contrary, declares that God is his bitter and implacable enemy; he charges God with perverting his cause, condemning him unheard, persecuting him though He knows that he is innocent, so that all appeal to Him is vain (*see, e.g., xvi. 9*). It would be absurd to represent this as the complete summary of all that Job has to say. Moreover he himself pleads that his

wild words (vi. 3) are forced from him by the extremity of his anguish, and it is impossible to read the speeches without the profoundest sympathy for Job, and a large measure of aversion for the complacent orthodoxy of his 'troublesome comforters' (xvi. 2). Yet when all this is admitted, we still have the difficulty to face that the expectations which the prose narrative creates are quite opposite to the impression left by the speeches. To make excuses for Job is one thing; to say that he spoke of God that 'which is right' is another thing altogether. If the latter be a fair account, what need had Job to 'repudiate' the position he had taken and to repent in dust and ashes (xlii. 6)?

The fact is that the poet had thoughts far deeper and wider than those which inspired the popular story which he adopted as the frame in which to set his own great poem. The Job whom he depicts in life-like colours has an interest for us which never could belong to the pious and patient sufferer of the ancient legend. It is the storm and stress of his thoughts which hold us spellbound, thoughts which move to and fro with varying emotion, as hope alternates with despair. Our attention is riveted on the fact that Job's bitterest pangs arise because of his fervent piety and not in spite of it. It is not merely or chiefly corporal suffering, or outward loss, or even bereavement and solitude of which he complains. No; his most poignant sorrow is that God, whom he has faithfully served, is turned into his enemy. Job does not for a moment assert that he is sinless (vii. 22, xiii. 26, xiv. 16 f.). He does, however, deny that he had committed any sin which could account for such exceptional trial (vi. 24). Moreover, Job as the mouth-piece of the poet, passes from the thought of his own state to the wider question of the way in which God governs the world.

Over and over again he insists that his case is not unparalleled. There are other just men who are recompensed not with weal but with woe. Nor is it true that men always reap the fruit of their evil deeds. Far from it; sometimes men who oppress the poor and live in utter forgetfulness of God attain a good old age and die peacefully (*see* especially chaps. xxi. and xxiv.). Nay, Job goes far to deny that there is any moral government of the world at all. 'The innocent and the guilty,' he says, 'thou dost destroy alike' (ix. 22). The friends urge the claims of the traditional view, 'Who ever perished being innocent?' 'They that plow iniquity and sow wickedness reap the same.' Job absolutely refuses to accept this doctrine as an adequate explanation of the universe. He is not irrational enough to deny that it contains an element of truth; he does most emphatically deny that it is anything like the complete truth, and in this he clearly expresses the opinion of the poet. Now we can understand why it is that the poet makes Job's friends speak so piously and so well. He desires to refute the current dogma of Divine retribution, and he did not need to be told that a doctrine cannot be refuted till it has received reasonable and dignified expression. Here, too, both his judgment and his dramatic instincts lead him to a delicacy of method which was never dreamed of in the popular story.

**The Problem of the Poem and its Purpose.** As has been already said, the poem, unlike the story told in prose, is occupied not with one question but with two, viz., Why does Job suffer, and How are the patent facts of human life to be reconciled with the current theory that God rewards every man according to his deeds? Obviously the two questions are closely intertwined.

But whereas the poet almost succeeds in answering the former question, his answer to the problem in its more general form is much less definite and satisfactory. Let us turn first to the case of Job himself. Several points must be kept in mind, if we would form any real idea of that personal anguish which is the centre of the tragedy. The Hebrews in the poet's time had no clear belief in an after life, which redresses the inequalities and apparent injustice of human existence here and now. In a sense the Hebrews, like all other ancient peoples, took for granted that the soul continued to be even after its separation from the body. This future existence, however, as they conceived it, did not deserve the name of life. It was a shadowy and ghostly existence in which all feeling was faint and dim (xiv. 21 f.), in which no distinction was made between good and bad. Better, says Achilles, to be the lowest serf on earth 'than to reign over all the shades that are dead and gone.' The Hebrew verdict on the state of the dead would have been much the same; indeed, Job does not reckon with it at all; he recognises no life but the present; the tree, he says, may revive after it is cut down, for man there is no such prospect; 'he giveth up the ghost and where is he' (xiv. 10)? It is true that Job does in the end attain to the hope of conscious existence after death. This hope, however, comes to him in the process of his inward conflict. It is not a part of his creed, which lies ready to his hand, and which he can at once apply to secure himself against the misgivings which assail him. Again, atheism is a theory which never for one moment occurs to Job. Nor is this all—the God in whom Job believes without any shadow of doubt is a living God; He is no abstraction; He is not the God of Epicurus throned on high in careless ease,



leaving this petty world to the action of law. Such general conceptions as 'law,' 'nature,' the *κόσμος* or ordered world, are quite strange to Job, as they were strange to the Hebrews of his time. Everywhere, in all things small and great, good and evil, he describes the direct and immediate action of God (*see, e.g., ix. 24, xii.*) From such a God omniscient, omnipotent, the sole creator and ruler of heaven and earth, there is no escape. But it is the purity of Hebrew revelation which makes the agony intolerable, and renders the spectacle of Job's sorrow unique in literature. The holy and the righteous one is his enemy, He whom Job in the depth of his heart still believes to be holy and righteous, still believes to be merciful and loving, though in the strain and stress of suffering he often speaks as if this faith had died out in him. 'Oh that it were with me as in months past, as in the days when God preserved me, when his candle shined upon my head' (xxix. 2 f.). It is instructive in this respect to compare the poem before us with the Greek tragedy of 'Prometheus Bound.' There Prometheus evokes our sympathy by sufferings so intense that only a superhuman being can endure them, which are to continue for long ages, where all hope of rest in death is excluded, because the sufferer is immortal and divine. Moreover, there is a special pathos in the story, because Prometheus has brought his fate upon himself by his unselfish love of human kind. But Prometheus suffers no mental pain from the thought that one holier than he is his enemy. In character Zeus is inferior to Prometheus, and Prometheus had helped Zeus to the throne, and had good cause to reproach him with ingratitude, he also looked forward to a crisis when Zeus would need his help again, and would be forced to make peace with him. Meanwhile Prometheus defies his persecutor, and

declares that he would rather be as he is, would rather continue nailed to the bleak rock, than do the behest of the reigning gods like Hermes, the humble messenger of Zeus. Plainly the Hebrew poem is far more subtle and interior than the sublime tragedy of Æschylus.

It is then Hebrew religion which sets the problem of Job's sufferings! How does Hebrew religion attempt to solve it by the mouth of the poet? There is no formal solution; still in the darkness which envelops Job, there are flashes of light which become brighter and steadier, though they fail to grow into the perfect day. Job takes heart from the consciousness that he desires intensely to appear before God and argue out his plea. 'This also shall be my salvation, that a godless man shall not come before him' (xiii. 26) as Job fain would do. Moreover, he is sure that God is far too great to accept the glib commonplaces by which the three friends defend His providence. He will have none of unrighteous advocacy, though it wear the semblance of piety, and claim to speak in God's behalf (xiii. 1-12). Nay, behind the dealings of God, which are incomprehensible, there is, as Job believes, a God faithful and merciful, and He, if only Job could find Him, would bear witness to Job's innocence and maintain his right (xv. 21). Still more pathetic is Job's presentiment that God 'will have a desire for the work of his hands'; even from Sheol the place of the shades he might be called to renewed fellowship with his Maker (xiv. 13-15). At last Job rises to the conviction that he has 'a witness in the heavens.' After he is dead God will proclaim his innocence, and he himself will, with full consciousness, behold his judge, and hear the testimony borne to him by God (xix. 25 f.). Here we have

the nearest approach to the solution of the problem. Observe that the hope of immortal life, the germ of the belief in life eternal, springs from the depths of despair. So it ever is in the history of that gradual revelation of Himself which God made to the Hebrew nation. Hope disappointed is replaced by a hope loftier and nobler—‘merces profundo, pulchrior evenit.’

The answer to the wider question of the Divine government is neither so direct nor, to the modern mind at least, so satisfactory. It is given chiefly in the speeches of Jehovah (xxxviii. - xlii. 6), the panorama of creation is made to pass before Job’s eyes, and he is asked whether he can assume the power and majesty of God, or tread down the wicked as God does. The picture is eminently fitted to produce a childlike spirit of reverence, and to humble man before the comprehensive wisdom of God. But it leaves the mysteries of providence mysteries still, and scarcely attempts to ‘justify the ways of God to man.’ The truth is brought home to the reader that it must be better to suffer and hold fast to righteousness as Job does than to enjoy the pleasures of sin for a season. But man cannot understand God’s government of the world. The wisdom which sees how and why all is well is an attribute proper to God alone. It is man’s business to fear God and abstain from evil. Humble obedience is, in his case, the substitute for wisdom, and with that substitute he must be content (xxviii. 28).

**The Nature and Art of the Poem.** We have been assuming that the greater part of the book is poetry, not prose, and it follows from this that the book as it stands is not to be taken as history, true in a literal sense. It is inconceivable that Job’s *friends*, still more inconceivable that Job himself, worn with

disease and mental anguish, should have made elaborate speeches in metrical form on the spur of the moment. Whatever the power of Oriental improvisation may be, it cannot be strained to meet a case like this. Even the prose parts of the book cannot be accepted as an historical record. Any such theory is excluded by the symbolical numbers which are used to describe Job's possessions and his children, by the four calamities which overtake him in immediate succession and always leave a solitary survivor to tell the story, by the restoration which exactly doubles his flocks and makes him once more the father of ten children, by the patriarchal length of his life. The narrative, however, is based upon tradition, after the usual method of Hebrew writers (*cf.*, for similar instances, Ecclesiastes and the Wisdom of Solomon). In the deepest sense the book is real and true, for Job is a type of sufferings and perplexities which assail the children of men now as in ancient days. Again, the Book of Job is not philosophical, for no attempt is made to interpret the riddle of human experience or speculative principles. The solution, so far as it exists, is practical, not speculative. Again, it is not an epic; it is not the history of some great and complex action couched in poetic form, for the narrative is brief and simple and it is given in plain prose. Once more, it is not a drama, for the essence of drama is action, and in the poem nothing is done. The dialogues, to be sure, contain dramatic elements, but so do the dialogues of Plato, and that in a much higher degree. Nothing, too, can be less dramatic than the way in which the secret of Job's calamities is explained at the outset instead of unfolding itself gradually in the process of the action. Even the title of didactic poem is a misnomer; the teaching is not clear and explicit enough to



warrant such a classification. All these classifications suggest western forms of literature which were quite alien to the Semitic mind.<sup>1</sup> The Semitic genius is essentially subjective, it is concrete, not abstract; its strength lies in lyric, not in epic or dramatic art, for either of which the parallelism of Hebrew poetry is very ill fitted. It is better then to avoid any formal classification of the poem, though unquestionably it contains lyric passages of pathetic and exquisite beauty (*see* especially chaps. xxix.-xxx.). Its sublimity is not less remarkable; 'the first speech of Jehovah' (xxxviii. 1-xl. 5) as Canon Driver justly says, 'transcends all other descriptions of the wonders of creation or the greatness of the Creator which are to be found either in the Bible or elsewhere.' The poem also gains indefinitely from the depth of its religious feeling, of which we have spoken in another connection, and which gives a depth to the tragedy of sorrow unattainable except on Hebrew soil. There is a charm, too, in the truth of the poet's vision; he has a true eye for nature and an eye no less true for the facts of human life, even when they are in sharpest conflict with pious belief. We need not, however, shrink from acknowledging that the poem has its defects from an artistic point of view. Probably most readers, if honest with themselves, will confess that they sometimes feel the monotony of the poem. There is a sameness in the speeches of the three friends<sup>2</sup> and of Elihu. If the speakers differ in char-

<sup>1</sup> It is at least extremely doubtful if we are entitled to regard the Song of Songs as a lyric drama. Modern scholarship tends on the whole to abandon this point of view.

<sup>2</sup> To some extent, however, this monotony is relieved. In the first cycle of speeches the three friends urge the perfection of the Divine attributes. In the second cycle they defend God's government of the world for moral ends. In the third cycle there is direct attack on Job's character by Eliphaz; Bildad says little; Zophar is silenced. Probably, too, Elihu's speeches are no part of the original poem.

acter and language, those differences are far less marked than they would have been in Greek drama or dialogue, while in modern literature the personal characteristics would have been accentuated further still. The speeches, moreover, lead us to expect a direct answer to objections which is never actually given. At the same time the author displays a sustained power, an aptitude for finished and elaborate composition which in Hebrew literature is unique.

**Integrity of the Book.** (1.) Much is to be said for a theory which has of late obtained the support of eminent scholars, viz., that the poet took his prologue and epilogue from an older book which circulated among the people, replacing the middle sections by speeches of his own composition. In the prologue Job and his wife use the Divine name Jehovah, whereas in the speeches, as we have them, Job and his friends, with one or two exceptions, probably due to corruption of the text, speak only of 'God' or of the 'Almighty.' The treatment of the main theme is, as has been shown already, very different in the poetical speeches as compared with that of the prose narrative. (2.) The speeches of the fourth speaker, Elihu (chaps. xxxii.-xxxvii.), are in all likelihood by a later hand, and this is the general, though by no means the universal, opinion of competent critics. Elihu contends for the disciplinary effect of suffering, its power to awaken the consciousness of latent sin. Now Eliphaz had already (vv. 8 ff., 17 ff.) touched on this point. It is therefore hard to see why, if the poet desired to enlarge on this matter, he did not do so in chap. v., whereas it is easy to conceive that a later author, thinking that justice had not been done to this aspect of suffering, added chaps. xxxii.-xxxvii. This strong argument is confirmed by differ-

ences of style, by the absence of Elihu's name in the epilogue, by the fact that Elihu's speeches break the connection between Job's speeches (chaps. xxix.-xxxi.) and Jehovah's reply in chap. xxxviii. (3.) We meet with further difficulties in xxvii. 7-23. Here Job adopts the very position which he combats elsewhere, and which is simply that of his three friends. Chap. xxviii., a beautiful description of God's incomprehensible wisdom, is probably drawn from an independent poem. Certainly its calm tone of contented acquiescence seems quite out of harmony with Job's agitation in the immediate sequel. (4.) The descriptions of Behemoth and Leviathan (xl. 15-xli. 34) are considered by many scholars to be interpolations, partly on the subjective ground that they are unequal in literary merit to the rest of the poem, partly because of differences in style. (5.) Lastly, it must be remembered that such a poem as the Book of Job was very liable to expansions and glosses which may have crept from the margin into the text. The version of the LXX. in its original form is shorter by nearly four hundred lines.

**The Date of the Book.** More important than any question of date is the place which the book holds in the development of Hebrew ethics, and here the answer is not far to seek. The life of the early Hebrew was absorbed in the greater life of the tribe and of the nation. The nation endured, and in that enduring life the individual shared by means of his descendants. On the whole, the early literary prophets maintain this position. The lesson they inculcate is that national righteousness is rewarded by national prosperity. In Ezekiel (*see* especially chap. xviii.) this doctrine undergoes a remarkable modification. Ezekiel was a pastor of souls. He spoke not only to the nation, which had

already lost its independence, but to each individual, and he taught that Jehovah dealt with every man according to his personal deserts. Now Job assumes that this is the accepted dogma, and denies that it explains the obvious facts of human experience. This points to a time as late at least as Ezekiel's, who prophesied early in the Exile. True, the more developed thought is not an infallible sign of later date, for thought does not always move forward in a straight line. Still, there is cumulative evidence for an Exilic date. The reference to worship of the heavenly bodies (xxxi. 26-28) is most naturally explained by Assyrian or Babylonian influence (*cp.* Deut. iv. 19, xvii. 3-7). 'The Satan' never appears in pre-Exilic literature, passages such as xii. 17 f. must surely have been written in time of national wreck, and the picture of the suffering Job seems to exhibit features borrowed from that of God's afflicted people. There are in Job resemblances to the 'Second Isaiah,' which go far to produce the conviction that both lived in the same environment. There is, however, no need to seek a date posterior to the Exile. It is fancy, rather than sober reason, which finds traces of Greek influence in the form or matter of the book.

**Job in its Relations to Christianity.** It is no longer possible to see in the 'redeemer,' or rather 'vindicator,' of xix. 25 a direct prophecy of Christ (*see* note on the text). Nevertheless, we may, with absolute truth, see in the poem, as a whole, questionings divinely prompted, to which the Incarnation is the Divine response. We can no longer think of suffering as merely evil, now that the Son of God has 'endured the cross'; personal immortality is no longer a mere gleam of hope.



now that our Lord has 'risen for our justification.' Job's despairing cry for a 'daysman' between himself and God is fulfilled far beyond Job's utmost thought in Him who 'took the manhood into God,' and bore our sorrows and revealed the very heart of the Father.

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### THE BOOK OF RUTH

**The Place of the Book in the Old Testament.** In our English Bibles Ruth is placed immediately after Judges, and certainly this position is appropriate and natural. The story which the author tells belongs, as he himself informs us, to the period of the Judges: indeed, the heroine of the tale is set before us as the great-grandmother of David, who founded the royal house of Judah. This, moreover, is the place which the book occupies in the Greek version of the LXX. and in the Latin Vulgate. On the other hand, in all MSS. of the Hebrew Bible Ruth stands in the third and last division of the canonical books, *i.e.*, among the Hagiographa. There can be little doubt that the position assigned to the book in the Hebrew MSS. is the original one. If we suppose, and there are strong reasons for this supposition, that Ruth was written at a late period, we can account for its place in the Hebrew Bible very naturally. It was relegated to the last division of the canonical books, because, when it became known, the first division—*viz.*, the Law—and the second division—*viz.*, the historical books from Joshua to Second Kings, with the prophetic literature—were already closed. There was no room for it except in the miscellaneous collection which forms the third part of the Hebrew Canon. It

is also easy to see why the Greek translators transferred it to a place immediately after Judges. They were led to do so by the fact that both books dealt with the same period. On the other hand, it is very hard to imagine any motive which the Hebrew scribes could have had for moving Ruth from its natural place among the historical books.

**Its Date.** The position in the Hebrew Canon suggests a late date, and on the whole the other evidence points in the same direction. True, the Hebrew style is pure and good. Still there is a considerable admixture of late words: one Aramic particle is decisive for a post-Exilic date, unless we are willing to believe that the book was written in the Northern Kingdom, and so preserves words which were current there owing to the proximity of the Aramæans or Syrians. This, however, is a most unlikely hypothesis, considering the writer's manifest interest in David and Bethlehem. Again, the anti-quarian note in iv. 7 must surely have been written at a time when the custom referred to had died out and been almost forgotten, and the genealogy at the end bears clear marks of post-Exilic origin. This conclusion is generally accepted by modern critics. Canon Driver still pleads for an earlier date, but admits that, to maintain this, we must regard iv. 17 and 18-22 as later insertions. Observe, however, that the book may, whatever its date may be, preserve family traditions of the Davidic dynasty. We have good and independent ground (1 Sam. xxii. 3 f.) for believing that the great king was connected by birth with Moab.

**The Purpose of the Book.** Several views have been held

on the lesson which the book is meant to teach. It has been thought that the author desired to give fuller information on David's ancestry or that he wished to enforce the duty of marrying a childless widow, which fell on the next-of-kin. Neither of these views is satisfactory. David's ancestry is never mentioned except in the last verses of the book. Even the duty of marrying a childless widow is not the central point till the last chapter, and it is Ruth rather than Boaz on whom the chief interest is fixed. More is to be said for a theory widely, we may say generally, accepted among modern scholars. We know how strongly Ezra and Nehemiah (Ezra ix. ; Neh. xiii.) reprobated and withstood intermarriage between Jews and foreign women, Moabite women being specially mentioned. The Book of Ruth, then, has been supposed to represent the other side of the picture, and to show that a Jew might lawfully, and with most happy results, marry a Moabitess who took refuge 'under the wings' of the Almighty. It is an irrational exaggeration of this view to speak of the book as an attack upon the exclusiveness of Ezra and Nehemiah. It may, however, be doubted whether, even when stated in a moderate way, this account of the book's object helps us to understand it better. Had the author any purpose except the delight of an unconscious but consummate artist in his own lovely idyll? Of course, he is also deeply religious, and his chief characters are 'amiable, God-fearing, courteous, unassuming.' Short as the story is, it is, as Goethe has well said, a poetic whole, complete in itself. It abounds in graceful detail which is never obtruded, but is always in subordination to the general design; it breathes throughout the charm of an inimitable simplicity.

## The Book of Job

THERE was a man in the land of Uz, whose *Description of Job*  
name *was* Job; and that man was perfect and upright, and one that feared God, and eschewed evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.

And his sons went and feasted *in their* houses, <sup>10</sup> every one his day; and sent and called for their three sisters to eat and to drink with them. And it was so, when the days of *their* feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings <sup>15</sup> *according* to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

Now there was a day when the sons of God came to present themselves before the LORD, and Satan <sup>20</sup> came also among them. And the LORD said unto Satan, Whence comest thou?

Then Satan answered the LORD, and said, From

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\* The beginning of each chapter of the Authorised Version is indicated by an asterisk.



*Satan's* going to and fro in the earth, and from walking up *Challenge* and down in it.

And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil.

Then Satan answered the LORD, and said, Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

15 And the LORD said unto Satan, Behold, all that he hath *is* in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

And there was a day when his sons and his daughters *were* eating and drinking wine in their eldest brother's house: and there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them: and the Sabeans fell *upon* them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

While he *was* yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the

servants, and consumed them ; and I only am escaped *Job's*  
alone to tell thee. *Reverses*

While he *was* yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried, 5  
them away, yea, and slain the servants with the edge of the sword ; and I only am escaped alone to tell thee.

While he *was* yet speaking, there came also another, and said, Thy sons and thy daughters *were* eating 10  
and drinking wine in their eldest brother's house : and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead ; and I only am escaped alone to tell thee. 15

Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said,

Naked came I out of my mother's womb,  
And naked shall I return thither : 20  
The LORD gave,  
And the LORD hath taken away ;  
Blessed be the name of the LORD.

—\*—

In all this Job sinned not, nor charged God foolishly. 25

—\*—

\* Again there was a day when the sons of God came to present themselves before the LORD, and

*Satan's* Satan came also among them to present himself  
*Further* before the LORD. And the LORD said unto Satan,  
*Challenge* From whence comest thou?

And Satan answered the LORD, and said, From  
5 going to and fro in the earth, and from walking up  
and down in it.

And the LORD said unto Satan, Hast thou con-  
sidered my servant Job, that *there is* none like him in  
the earth, a perfect and an upright man, one that  
10 feareth God, and escheweth evil? and still he  
holdeth fast his integrity, although thou movedst me  
against him, to destroy him without cause.

And Satan answered the LORD, and said, Skin for  
skin, yea, all that a man hath will he give for his  
15 life. But put forth thine hand now, and touch his  
bone and his flesh, and he will curse thee to thy face.

And the LORD said unto Satan, Behold, he *is* in  
thine hand; but save his life.

So went Satan forth from the presence of the  
20 LORD, and smote Job with sore boils from the sole  
of his foot unto his crown. And he took him a  
potsherd to scrape himself withal; and he sat down  
among the ashes.

Then said his wife unto him, Dost thou still  
25 retain thine integrity? curse God, and die.

But he said unto her, Thou speakest as one of the  
foolish women speaketh. What? shall we receive  
good at the hand of God, and shall we not receive evil?

In all this did not Job sin with his lips.

Now when Job's three friends heard of all this *Job's* evil that was come upon him, they came every one *Three* from his own place; Eliphaz the Temanite, and *Friends* Bildad the Shubite, and Zophar the Naamathite: for they had made an appointment together to come 5 to mourn with him and to comfort him.

And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven. 10

So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that *his* grief was very great.



\* After this opened Job his mouth, and cursed his 15 day. And Job spake, and said,

Let the day perish wherein I was born,

And the night *in which* it was said,

There is a man child conceived.

Let that day be darkness; 20

Let not God regard it from above,

Neither let the light shine upon it.

Let darkness and the shadow of death stain it;

Let a cloud dwell upon it;

Let the blackness of the day terrify it. 25

*As for* that night, let darkness seize upon it;

Let it not be joined

Unto the days of the year,



*Job curses  
the Day of  
his Birth*

- Let it not come  
Into the number of the months  
Lo, let that night be solitary,  
Let no joyful voice come therein.  
5 Let them curse it that curse the day,  
Who are ready to raise up their mourning.  
Let the stars of the twilight thereof be dark ;  
Let it look for light, but *have* none ;  
Neither let it see the dawning of the day :  
10 Because it shut not up the doors  
Of my *mother's* womb,  
Nor hid sorrow from mine eyes.  
Why died I not from the womb ?  
*Why* did I *not* give up the ghost  
15 When I came out of the belly ?  
Why did the knees prevent me ?  
Or why the breasts that I should suck ?  
For now should I have lain still  
And been quiet,  
20 I should have slept :  
Then had I been at rest,  
With kings and counsellors of the earth,  
Which built desolate places  
For themselves ;  
25 Or with princes that had gold,  
Who filled their houses with silver :  
Or as an hidden untimely birth  
I had not been ;  
As infants *which* never saw light.

There the wicked cease <i>from</i> troubling ;	<i>Life Bitter</i>
And there the weary be at rest.	<i>to one in</i>
<i>There</i> the prisoners rest together ;	<i>Misery</i>
They hear not the voice of the oppressor.	
The small and great are there ;	5
And the servant <i>is</i> free from his master.	
Wherefore is light given	
To him that is in misery,	
And life unto the bitter <i>in</i> soul ;	
Which long for death, but it <i>cometh</i> not ;	10
And dig for it more than for hid treasures ;	
Which rejoice exceedingly, <i>and</i> are glad,	
When they can find the grave ?	
<i>Why is light given</i> to a man whose way is hid,	
And whom God hath hedged in ?	15
For my sighing cometh before I eat,	
And my roarings are poured out	
Like the waters.	
For the thing which I greatly feared	
Is come upon me,	20
And that which I was afraid of	
Is come unto me.	
I was not in safety, neither had I rest,	
Neither was I quiet ; yet trouble came.	



Then Eliphaz the Temanite answered and said,	25
<i>If</i> we assay to commune with thee,	
Wilt thou be grieved ?	
But who can withhold himself	

*Eliphaz* From speaking?  
*rebukes* Behold, thou hast instructed many,  
*Job* And thou hast strengthened the weak hands.  
Thy words have upholden him that was falling,  
5 And thou hast strengthened the feeble knees.  
But now it is come upon thee,  
And thou faintest;  
It toucheth thee, and thou art troubled.  
*Is not this* thy fear, thy confidence,  
10 Thy hope, and the uprightness of thy ways?  
Remember, I pray thee,  
Who *ever* perished, being innocent?  
Or where were the righteous cut off?  
Even as I have seen, they that plow iniquity,  
15 And sow wickedness, reap the same.  
By the blast of God they perish,  
And by the breath of his nostrils  
Are they consumed.  
The roaring of the lion,  
20 And the voice of the fierce lion,  
And the teeth of the young lions,  
Are broken.  
The old lion perisheth for lack of prey,  
And the stout lion's whelps  
25 Are scattered abroad.  
Now a thing was secretly brought to me,  
And mine ear received a little thereof.  
In thoughts from the visions of the night,  
When deep sleep falleth on men,

Fear came upon me, and trembling, Which made all my bones to shake. Then a spirit passed before my face; The hair of my flesh stood up: It stood still,	<i>Is Man more Just than God?</i>
But I could not discern the form thereof: An image <i>was</i> before mine eyes, <i>There was</i> silence, and I heard a voice, <i>Saying,</i>	5
Shall mortal man be more just than God? Shall a man be more pure than his maker? Behold, he put no trust in his servants: And his angels he charged with folly: How much less <i>in</i> them that dwell	10
In houses of clay, Whose foundation <i>is</i> in the dust, <i>Which</i> are crushed before the moth?	15
They are destroyed From morning to evening: They perish for ever Without any regarding <i>it</i> .	20
Doth not their excellency <i>which is</i> in them go away? They die, even without wisdom.	

* Call now, if there be any That will answer thee; And to which of the saints Wilt thou turn? For wrath killeth the foolish man,	25
--	----

*Man born  
to Trouble*

And envy slayeth the silly one.  
I have seen the foolish taking root :  
But suddenly I cursed his habitation.  
His children are far from safety,  
5 And they are crushed in the gate,  
Neither *is there* any to deliver *them*.  
Whose harvest the hungry eateth up,  
And taketh it even out of the thorns,  
And the robber swalloweth up  
10 Their substance.  
Although affliction cometh not forth  
Of the dust,  
Neither doth trouble spring  
Out of the ground ;  
15 Yet man is born unto trouble,  
As the sparks fly upward.  
I would seek unto God,  
And unto God would I commit my cause :  
Which doeth great things and unsearchable ;  
20 Marvellous things without number :  
Who giveth rain upon the earth,  
And sendeth waters upon the fields :  
To set up on high those that be low ;  
That those which mourn  
25 May be exalted to safety.  
He disappointeth the devices of the crafty,  
So that their hands cannot perform  
*Their* enterprise.  
*He* taketh the wise in their own craftiness :



And the counsel of the froward  
Is carried headlong.  
They meet with darkness in the daytime,  
And grope in the noonday as in the night.  
But he saveth the poor from the sword,  
From their mouth,  
And from the hand of the mighty.  
So the poor hath hope,  
And iniquity stoppeth her mouth.  
Behold, happy *is* the man  
Whom God correcteth :  
Therefore despise not thou  
The chastening of the Almighty :  
For he maketh sore, and bindeth up :  
He woundeth, and his hands make whole.  
He shall deliver thee in six troubles :  
Yea, in seven there shall no evil touch thee.  
In famine he shall redeem thee from death :  
And in war from the power of the sword.  
Thou shalt be hid from the scourge  
Of the tongue :  
Neither shalt thou be afraid  
Of destruction when it cometh.  
At destruction and famine thou shalt laugh :  
Neither shalt thou be afraid  
Of the beasts of the earth.  
For thou shalt be in league  
With the stones of the field :  
And the beasts of the field

*Happy  
the Man  
whom God  
corrects*

5

10

15

20

25



*Job's*            Shall be at peace with thee.  
*Reply*        And thou shalt know that thy tabernacle  
                   *Shall be* in peace ;  
                   And thou shalt visit thy habitation,  
      5            And shalt not sin.  
                   Thou shalt know also that thy seed  
                   *Shall be* great,  
                   And thine offspring  
                   As the grass of the earth.  
      10          Thou shalt come to *thy* grave in a full age,  
                   Like as a shock of corn cometh in  
                   In his season.  
                   Lo this, we have searched it, so it *is* ;  
                   Hear it, and know thou *it* for thy good.

—\*—

15 \* But Job answered and said,  
                   O that my grief were thoroughly weighed,  
                   And my calamity laid  
                   In the balances together !  
                   For now it would be heavier  
      20          Than the sand of the sea :  
                   Therefore my words are swallowed up.  
                   For the arrows of the Almighty  
                   *Are* within me,  
                   The poison whereof drinketh up my spirit :  
      25          The terrors of God do set themselves  
                   In array against me.  
                   Doth the wild ass bray when he hath grass ?  
                   Or loweth the ox over his fodder ?

Can that which is unsavoury  
Be eaten without salt ?  
Or is there *any* taste in the white of an egg ?  
The things *that* my soul refused to touch  
*Are* as my sorrowful meat.  
O that I might have my request ;  
And that God would grant *me*  
The thing that I long for !  
Even that it would please God  
To destroy me ;  
That he would let loose his hand,  
And cut me off !  
Then should I yet have comfort ;  
Yea, I would harden myself in sorrow :  
Let him not spare ;  
For I have not concealed the words  
Of the Holy One.  
What *is* my strength, that I should hope ?  
And what *is* mine end,  
That I should prolong my life ?  
*Is* my strength the strength of stones ?  
Or *is* my flesh of brass ?  
*Is* not my help in me ?  
And is wisdom driven quite from me ?  
To him that is afflicted  
Pity *should be shewed* from his friend ;  
But he forsaketh the fear of the Almighty.  
My brethren have dealt deceitfully  
As a brook,

*He prays  
for Death*

5

10

15

20

25

*Job asks  
wherein he  
has erred*

5      *And* as the stream of brooks  
      They pass away ;  
      Which are blackish by reason of the ice,  
      *And* wherein the snow is hid :  
      What time they wax warm, they vanish :  
      When it is hot, they are consumed  
      Out of their place.  
      The paths of their way are turned aside ;  
      They go to nothing, and perish.  
 10      The troops of Tema looked,  
      The companies of Sheba waited for them.  
      They were confounded  
      Because they had hoped ;  
      They came thither, and were ashamed.  
 15      For now ye are nothing ;  
      Ye see *my* casting down, and are afraid.  
      Did I say, Bring unto me ?  
      Or, Give a reward for me  
      Of your substance ?  
 20      Or, Deliver me from the enemy's hand ?  
      Or, Redeem me from the hand  
      Of the mighty ?  
      Teach me, and I will hold my tongue :  
      And cause me to understand  
 25      Wherein I have erred.  
      How forcible are right words !  
      But what doth your arguing reprove ?  
      Do ye imagine to reprove words,  
      And the speeches of one that is desperate,

*Which are as wind?*

Yea, ye overwhelm the fatherless,

And ye dig *a pit* for your friend.

Now therefore be content, look upon me;

For *it is* evident unto you if I lie.

Return, I pray you, let it not be iniquity;

Yea, return again,

My righteousness *is* in it.

Is there iniquity in my tongue?

Cannot my taste discern perverse things?

*Has not*

*Man his*

*Fixed*

*Term?*

5

20

\* *Is there* not an appointed time

To man upon earth?

*Are not* his days also

Like the days of an hireling?

As a servant earnestly desireth the shadow,

And as an hireling looketh

For *the reward of* his work:

So am I made to possess months of vanity,

And wearisome nights

Are appointed to me.

When I lie down, I say, When shall I arise,

And the night be gone?

And I am full of tossings to and fro

Unto the dawning of the day.

My flesh is clothed with worms

And clods of dust;

My skin is broken,

And become loathsome.

15

20

25

*Man's  
Days  
swifter  
than a  
Weaver's  
Shuttle*

My days are swifter than a weaver's shuttle,  
And are spent without hope.

O remember that my life *is* wind :

Mine eye shall no more see good.

The eye of him that hath seen me

Shall see me no *more* :

Thine eyes *are* upon me, and I *am* not.

*As* the cloud is consumed

And vanisheth away :

10 So he that goeth down to the grave

Shall come up no *more*.

He shall return no more to his house,

Neither shall his place know him any more.

Therefore I will not refrain my mouth ;

15 I will speak in the anguish of my spirit ;

I will complain in the bitterness

Of my soul.

*Am* I a sea, or a whale,

That thou settest a watch over me ?

20 When I say, My bed shall comfort me,

My couch shall ease my complaint ;

Then thou scarest me with dreams,

And terrifiest me through visions :

So that my soul chooseth strangling,

25 *And* death rather than my life.

I loathe *it* ; I would not live alway :

Let me alone ; for my days *are* vanity.

What *is* man,

That thou shouldest magnify him ?

And that thou shouldest set	<i>Bildad the</i>
Thine heart upon him ?	<i>Shuhite</i>
And <i>that</i> thou shouldest visit him	<i>speaks</i>
Every morning,	
And try him every moment ?	5
How long wilt thou not depart from me,	
Nor let me alone	
Till I swallow down my spittle ?	
I have sinned ; what shall I do unto thee,	
O thou preserver of men ?	10
Why hast thou set me	
As a mark against thee,	
So that I am a burden to myself ?	
And why dost thou not pardon my transgression,	
And take away mine iniquity ?	15
For now shall I sleep in the dust ;	
And thou shalt seek me in the morning,	
But I <i>shall</i> not <i>be</i> .	

—\*—

- \* Then answered Bildad the Shuhite, and said,
- |  |    |
|--|----|
| How long wilt thou speak these <i>things</i> ?   | 20 |
| And <i>how long shall</i> the words of thy mouth |    |
| <i>Be like</i> a strong wind ?                   |    |
| Doth God pervert judgment :                      |    |
| Or doth the Almighty pervert justice ?           |    |
| If thy children have sinned against him,         | 25 |
| And he have cast them away                       |    |
| For their transgression ;                        |    |
| If thou wouldest seek unto God betimes,          |    |



*Affliction  
results  
from Sin*

And make thy supplication  
To the Almighty;  
If thou wert pure and upright;  
Surely now he would awake for thee,  
5 And make the habitation  
Of thy righteousness prosperous.  
Though thy beginning was small,  
Yet thy latter end should greatly increase.  
For inquire, I pray thee, of the former age,  
10 And prepare thyself  
To the search of their fathers:  
For we *are but of* yesterday,  
And know nothing,  
Because our days upon earth *are* a shadow:  
15 Shall not they teach thee, *and* tell thee,  
And utter words out of their heart?  
Can the rush grow up without mire?  
Can the flag grow without water?  
Whilst it *is* yet in his greenness,  
20 *And* not cut down,  
It withereth before any *other* herb.  
So *are* the paths of all that forget God;  
And the hypocrite's hope shall perish:  
Whose hope shall be cut off,  
25 And whose trust *shall be* a spider's web.  
He shall lean upon his house,  
But it shall not stand:  
He shall hold it fast,  
But it shall not endure.

He *is* green before the sun,  
And his branch shooteth forth  
In his garden.

His roots are wrapped about the heap,  
And seeth the place of stones.

If he destroy him from his place,  
Then *it* shall deny him, *saying*,  
I have not seen thee.

Behold, this *is* the joy of his way,

And out of the earth shall others grow.

Behold, God will not cast away a perfect *man*,

Neither will he help the evil doers :

Till he fill thy mouth with laughing,

And thy lips with rejoicing.

They that hate thee

Shall be clothed with shame ;

And the dwelling place of the wicked

Shall come to nought.

*God will  
not cast  
down the  
Righteous*

5

10

15

—\*—

\* Then Job answered and said,

I know *it is* so of a truth :

But how should man be just with God ?

If he will contend with him,

He cannot answer him one of a thousand.

*He is* wise in heart,

And mighty in strength :

Who hath hardened *himself* against him,

And hath prospered ?

Which removeth the mountains,

20

25

- Job's* And they know not :  
*Reply to* Which overturneth them in his anger.  
*Bildad* Which shaketh the earth out of her place,  
 And the pillars thereof tremble.  
 5 Which commandeth the sun,  
 And it riseth not ;  
 And sealeth up the stars.  
 Which alone spreadeth out the heavens,  
 And treadeth upon the waves of the sea.  
 10 Which maketh Arcturus,  
 Orion, and Pleiades,  
 And the chambers of the south.  
 Which doeth great things past finding out ;  
 Yea, and wonders without number.  
 15 Lo, he goeth by me, and I see *him* not :  
 He passeth on also, but I perceive him not.  
 Behold, he taketh away, who can hinder him ?  
 Who will say unto him, What doest thou ?  
*If* God will not withdraw his anger,  
 20 The proud helpers do stoop under him.  
 How much less shall I answer him,  
*And* choose out my words  
*To reason* with him ?  
 Whom, though I were righteous,  
 25 *Yet* would I not answer,  
*But* I would make supplication to my judge.  
 If I had called, and he had answered me ;  
*Yet* would I not believe  
 That he had hearkened unto my voice.

For he breaketh me with a tempest,	God's Pro-
And multiplieth my wounds without cause.	poses are
He will not suffer me to take my breath,	inscrutabl
But filleth me with bitterness.	
If <i>I speak</i> of strength, lo, <i>he is</i> strong :	5
And if of judgment,	
Who shall set me a time <i>to plead</i> ?	
If I justify myself,	
Mine own mouth shall condemn me :	
If <i>I say</i> , I <i>am</i> perfect,	10
It shall also prove me perverse.	
Though I <i>were</i> perfect,	
Yet would I not know my soul :	
I would despise my life.	
This <i>is</i> one <i>thing</i> , therefore I said <i>it</i> ,	15
He destroyeth the perfect and the wicked.	
If the scourge slay suddenly,	
He will laugh at the trial of the innocent.	
The earth is given into the hand of the wicked :	
He covereth the faces of the judges thereof ;	20
If not, where, <i>and who is</i> he ?	
Now my days are swifter than a post :	
They flee away, they see no good.	
They are passed away as the swift ships :	
As the eagle <i>that</i> hasteth to the prey.	25
If I say, I will forget my complaint,	
I will leave off my heaviness,	
And comfort <i>myself</i> :	
I am afraid of all my sorrows,	

*and afflicts* I know that thou wilt not hold me innocent.  
*both the* If I be wicked, why then labour I in vain ?  
*Just &c* If I wash myself with snow water,  
*Unjust* And make my hands never so clean ;  
 5 Yet shalt thou plunge me in the ditch,  
 And mine own clothes shall abhor me.  
 For *he is* not a man, as *I am*,  
 That I should answer him,  
 And we should come together in judgment.  
 10 Neither is there any daysman betwixt us,  
 That might lay his hand upon us both.  
 Let him take his rod away from me,  
 And let not his fear terrify me :  
 Then would I speak, and not fear him ;  
 15 But *it is* not so with me.

\* My soul is weary of my life ;  
 I will leave my complaint upon myself ;  
 I will speak in the bitterness of my soul.  
 I will say unto God, Do not condemn me ;  
 20 Show me wherefore thou contendest with me.  
 Is it good unto thee  
 That thou shouldest oppress,  
 That thou shouldest despise  
 The work of thine hands,  
 25 And shine upon the counsel of the wicked ?  
 Hast thou eyes of flesh ?  
 Or seest thou as man seeth ?  
 Are thy days as the days of man ?



Are thy years as man's days,	<i>Sin lieth at</i>
That thou inquirest after mine iniquity,	<i>the Door</i>
And searchest after my sin ?	<i>of All</i>
Thou knowest that I am not wicked ;	
And <i>there is</i> none that can deliver	5
Out of thine hand.	
Thine hands have made me	
And fashioned me together round about ;	
Yet thou dost destroy me.	
Remember, I beseech thee,	10
That thou hast made me as the clay ;	
And wilt thou bring me into dust again ?	
Hast thou not poured me out as milk,	
And curdled me like cheese ?	
Thou hast clothed me with skin and flesh,	15
And hast fenced me with bones and sinews.	
Thou hast granted me life and favour,	
And thy visitation hath preserved my spirit.	
And these <i>things</i> hast thou hid in thine heart :	
I know that this <i>is</i> with thee.	20
If I sin, then thou markest me,	
And thou wilt not acquit me	
From mine iniquity.	
If I be wicked, woe unto me ;	
And <i>if</i> I be righteous,	25
<i>Yet</i> will I not lift up my head.	
I <i>am</i> full of confusion ;	
Therefore see thou mine affliction ;	
For it increaseth.	



*Man's* Thou huntest me as a fierce lion :  
*Life as a* And again thou showest thyself  
*Shadow in* Marvellous upon me.  
*God's Eyes* Thou renewest thy witnesses against me,  
5 And increasest thine indignation upon me ;  
Changes and war *are* against me.  
Wherefore then hast thou brought me forth  
Out of the womb ?  
Oh that I had given up the ghost,  
10 And no eye had seen me !  
I should have been  
As though I had not been ;  
I should have been carried  
From the womb to the grave.  
15 *Are* not my days few ?  
Cease *then*, and let me alone,  
That I may take comfort a little,  
Before I go *whence* I shall not return,  
*Even* to the land of darkness  
20 And the shadow of death ;  
A land of darkness, as darkness *itself* ;  
And of the shadow of death,  
Without any order,  
And *where* the light *is* as darkness.

—\*—

25 \* Then answered Zophar the Naamathite, and said,  
Should not the multitude of words  
Be answered ?  
And should a man full of talk

Be justified ?  
Should thy lies make men hold their peace ?  
And when thou mockest,  
Shall no man make thee ashamed ?  
For thou hast said, My doctrine *is* pure,  
And I am clean in thine eyes.  
But oh that God would speak,  
And open his lips against thee ;  
And that he would shew thee  
The secrets of wisdom,  
That *they are* double to that which is !  
Know therefore that God exacteth of thee  
*Less* than thine iniquity *deserveth*.  
Canst thou by searching find out God ?  
Canst thou find out the Almighty  
Unto perfection ?  
*It is* as high as heaven ; what canst thou do ?  
Deeper than hell ; what canst thou know ?  
The measure thereof *is* longer than the earth,  
And broader than the sea.  
If he cut off, and shut up,  
Or gather together,  
Then who can hinder him ?  
For he knoweth vain men :  
He seeth wickedness also ;  
Will he not then consider *it* ?  
For vain man would be wise,  
Though man be born *like* a wild ass's colt.  
If thou prepare thine heart,

*Zophar the  
Naama-  
thite speaks*

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od's Pur-  
poses not to  
be probed  
by Man

5

And stretch out thine hands toward him ;  
If iniquity *be* in thine hand, put it far away  
And let not wickedness  
Dwell in thy tabernacles.

10

For then shalt thou lift up thy face  
Without spot ;  
Yea, thou shalt be stedfast,  
And shalt not fear :  
Because thou shalt forget *thy* misery,  
*And* remember *it* as waters  
*That* pass away :

15

And *thine* age shall be clearer  
Than the noonday.  
Thou shalt shine forth,  
Thou shalt be as the morning.  
And thou shalt be secure,  
Because there is hope ;  
Yea, thou shalt dig *about thee*,  
*And* thou shalt take thy rest in safety.

20

Also thou shalt lie down,  
And none shall make *thee* afraid ;  
Yea, many shall make suit unto thee.  
But the eyes of the wicked shall fail,  
And they shall not escape,

25

And their hope *shall be*  
*As* the giving up of the ghost.

—\*—

\* And Job answered and said,  
No doubt but ye *are* the people,

And wisdom shall die with you.  
But I have understanding as well as you ;  
I *am* not inferior to you :  
Yea, who knoweth not  
Such things as these ?  
I am *as* one mocked of his neighbour,  
Who calleth upon God,  
And he answereth him :  
The just upright *man is* laughed to scorn.  
He that is ready to slip with *his* feet  
*Is as* a lamp despised  
In the thought of him that is at ease.  
The tabernacles of robbers prosper,  
And they that provoke God are secure ;  
Into whose hand God bringeth *abundantly*.  
But ask now the beasts,  
And they shall teach thee ;  
And the fowls of the air,  
And they shall tell thee :  
Or speak to the earth,  
And it shall teach thee :  
And the fishes of the sea  
Shall declare unto thee.  
Who knoweth not in all these  
That the hand of the LORD  
Hath wrought this ?  
In whose hand *is* the soul  
Of every living thing,  
And the breath of all mankind.

*Job's  
Satirical  
Response*

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*God's  
Mysterious  
Decrees*

Doth not the ear try words?  
And the mouth taste his meat?  
With the ancient *is* wisdom;  
And in length of days understanding.  
5 With him *is* wisdom and strength,  
He hath counsel and understanding.  
Behold, he breaketh down,  
And it cannot be built again :  
He shutteth up a man,  
10 And there can be no opening.  
Behold, he withholdeth the waters,  
And they dry up :  
Also he sendeth them out,  
And they overturn the earth.  
15 With him *is* strength and wisdom :  
The deceived and the deceiver *are* his.  
He leadeth counsellors away spoiled,  
And maketh the judges fools.  
He looseth the bond of kings,  
20 And girdeth their loins with a girdle.  
He leadeth princes away spoiled,  
And overthroweth the mighty.  
He removeth away the speech of the trusty,  
And taketh away the understanding  
25 Of the aged.  
He poureth contempt upon princes,  
And weakeneth the strength of the mighty.  
He discovereth deep things out of darkness,  
And bringeth out to light the shadow of death.

He increaseth the nations,  
And destroyeth them :  
He enlargeth the nations,  
And straiteneth them *again*.  
He taketh away the heart  
Of the chief of the people of the earth,  
And causeth them to wander  
In a wilderness *where there is* no way.  
They grope in the dark without light,  
And he maketh them to stagger  
Like a drunken man.

*Will ye con-  
tend with  
God?*

5

10

\* Lo, mine eye hath seen all *this*,  
Mine ear hath heard and understood it.  
What ye know, *the same* do I know also :  
I *am* not inferior unto you.  
Surely I would speak to the Almighty,  
And I desire to reason with God.  
But ye *are* forgers of lies,  
Ye are all physicians of no value.  
O that ye would altogether hold your peace !  
And it should be your wisdom.  
Hear now my reasoning,  
And hearken to the pleadings of my lips.  
Will ye speak wickedly for God ?  
And talk deceitfully for him ?  
Will ye accept his person ?  
Will ye contend for God ?  
Is it good that he should search you out ?

15

20

25



Though He  
slay me  
yet shall I  
trust Him

5

10

15

20

25

Or as one man mocketh another,  
Do ye *so* mock him?  
He will surely reprove you,  
If ye do secretly accept persons.  
Shall not his excellency make you afraid?  
And his dread fall upon you?  
Your remembrances *are* like unto ashes,  
Your bodies to bodies of clay.  
Hold your peace, let me alone,  
That I may speak,  
And let come on me what *will*.  
Wherefore do I take my flesh in my teeth,  
And put my life in mine hand?  
Though he slay me, yet will I trust in him :  
But I will maintain  
Mine own ways before him.  
He also *shall be* my salvation :  
For an hypocrite shall not come before him.  
Hear diligently my speech,  
And my declaration with your ears.  
Behold now, I have ordered *my* cause ;  
I know that I shall be justified.  
Who *is* he *that* will plead with me ?  
For now, if I hold my tongue,  
I shall give up the ghost.  
Only do not two *things* unto me :  
Then will I not hide myself from thee.  
Withdraw thine hand far from me :  
And let not thy dread make me afraid.

Then call thou, and I will answer :	<i>The Lot</i>
Or let me speak, and answer thou me.	<i>of Man</i>
How many <i>are</i> mine iniquities and sins ?	
Make me to know my transgression and my sin.	
Wherefore hidest thou thy face,	5
And holdest me for thine enemy ?	
Wilt thou break a leaf driven to and fro ?	
And wilt thou pursue the dry stubble ?	
For thou writest bitter things against me,	
And makest me to possess	10
The iniquities of my youth.	
Thou puttest my feet also in the stocks,	
And lookest narrowly unto all my paths ;	
Thou settest a print	
Upon the heels of my feet.	15
And he, as a rotten thing, consumeth,	
As a garment that is moth eaten.	

* Man <i>that is</i> born of a woman	
<i>Is</i> of few days, and full of trouble.	
He cometh forth like a flower,	20
And is cut down :	
He fleeth also as a shadow,	
And continueth not.	
And dost thou open thine eyes	
Upon such an one,	25
And bringest me into judgment with thee ?	
Who can bring a clean <i>thing</i>	

*The Lot  
of Man*

Out of an unclean ?

Not one.

Seeing his days *are* determined,

The number of his months *are* with thee,

5 Thou hast appointed his bounds

That he cannot pass ;

Turn from him, that he may rest,

Till he shall accomplish,

As an hireling, his day.

10 For there is hope of a tree, if it be cut down,

That it will sprout again,

And that the tender branch thereof

Will not cease.

Though the root thereof wax old in the earth,

15 And the stock thereof die in the ground ;

*Yet* through the scent of water it will bud,

And bring forth boughs like a plant.

But man dieth, and wasteth away :

Yea, man giveth up the ghost,

20 And where *is* he ?

*As* the waters fail from the sea,

And the flood decayeth and drieth up :

So man lieth down, and riseth not :

Till the heavens *be* no more,

25 They shall not awake,

Nor be raised out of their sleep.

O that thou wouldest hide me in the grave,

That thou wouldest keep me secret,

Until thy wrath be past,

That thou wouldest appoint me a set time, And remember me! If a man die, shall he live <i>again</i> ? All the days of my appointed time will I wait, Till my change come.	<i>Job laments the Short- ness of Life</i>
Thou shalt call, and I will answer thee :	5
Thou wilt have a desire To the work of thine hands. For now thou numberest my steps : Dost thou not watch over my sin ?	10
My transgression <i>is</i> sealed up in a bag, And thou sewest up mine iniquity. And surely the mountain falling Cometh to nought, And the rock is removed out of his place.	15
The waters wear the stones : Thou wastest away the things which grow <i>Out</i> of the dust of the earth ; And thou destroyest the hope of man.	20
Thou prevailest for ever against him, And he passeth : Thou changest his countenance, And sendest him away. His sons come to honour, And he knoweth <i>it</i> not ; And they are brought low, But he perceiveth <i>it</i> not of them.	25
But his flesh upon him shall have pain, And his soul within him shall mourn.	

*Eliphaz* \* Then answered Eliphaz the Temanite, and said,  
*rebukes* Should a wise man utter vain knowledge,  
*Job* And fill his belly with the east wind?  
Should he reason with unprofitable talk?  
5 Or with speeches wherewith he can do no good:  
Yea, thou castest off fear,  
And restrainest prayer before God.  
For thy mouth uttereth thine iniquity,  
And thou choosest the tongue of the crafty.  
10 Thine own mouth condemneth thee,  
And not I:  
Yea, thine own lips testify against thee.  
*Art* thou the first man *that* was born?  
Or wast thou made before the hills?  
15 Hast thou heard the secret of God?  
And dost thou restrain wisdom to thyself?  
What knowest thou, that we know not?  
*What* understandest thou,  
Which *is* not in us?  
20 With us *are* both the grayheaded  
And very aged men,  
Much elder than thy father.  
*Are* the consolations of God small with thee?  
Is there any secret thing with thee?  
25 Why doth thine heart carry thee away?  
And what do thy eyes wink at,  
That thou turnest thy spirit against God,  
And lettest *such* words go out of thy mouth?  
*What is* man, that he should be clean?



And <i>he which is</i> born of a woman,	<i>God's Im-</i>
That he should be righteous?	<i>maculate</i>
Behold, he putteth no trust in his saints;	<i>Purity</i>
Yea, the heavens are not clean in his sight.	
How much more abominable	5
And filthy <i>is</i> man,	
Which drinketh iniquity like water?	
I will shew thee, hear me;	
And that <i>which</i> I have seen I will declare;	
Which wise men have told	10
From their fathers, and have not hid <i>it</i> :	
Unto whom alone the earth was given,	
And no stranger passed among them.	
The wicked man travaileth with pain	
All <i>his</i> days,	15
And the number of years is hidden	
To the oppressor.	
A dreadful sound <i>is</i> in his ears :	
In prosperity the destroyer shall come upon him.	
He believeth not that he shall return	20
Out of darkness,	
And he is waited for of the sword.	
He wandereth abroad for bread,	
<i>Saying</i> , Where <i>is it</i> ?	
He knoweth that the day of darkness	25
Is ready at his hand.	
Trouble and anguish shall make him afraid ;	
They shall prevail against him,	
As a king ready to the battle.	



*Man's  
Life like  
his Breath*

- For he stretcheth out his hand  
Against God,  
And strengtheneth himself  
Against the Almighty.
- 5 He runneth upon him, *even on his neck*,  
Upon the thick bosses of his bucklers :  
Because he covereth his face with his fatness,  
And maketh collops of fat on *his flanks*.  
And he dwelleth in desolate cities,
- 10 *And* in houses which no man inhabiteth,  
Which are ready to become heaps.  
He shall not be rich,  
Neither shall his substance continue,  
Neither shall he prolong
- 15 The perfection thereof upon the earth.  
He shall not depart out of darkness ;  
The flame shall dry up his branches,  
And by the breath of his mouth  
Shall he go away.
- 20 Let not him that is deceived trust in vanity :  
For vanity shall be his recompence.  
It shall be accomplished before his time,  
And his branch shall not be green.  
He shall shake off his unripe grape as the vine,
- 25 And shall cast off his flower as the olive.  
For the congregation of hypocrites  
*Shall be* desolate,  
And fire shall consume  
The tabernacles of bribery.

They conceive mischief,  
And bring forth vanity,  
And their belly prepareth deceit.

—\*—

*Job's In-  
dignation  
against his  
Friends*

- \* Then Job answered and said,  
I have heard many such things : 5  
Miserable comforters *are* ye all.  
Shall vain words have an end ?  
Or what emboldeneth thee  
That thou answerest ?  
I also could speak as ye *do* : 10  
If your soul were in my soul's stead,  
I could heap up words against you,  
And shake mine head at you.  
*But* I would strengthen you with my mouth,  
And the moving of my lips 15  
Should assuage *your* grief.  
Though I speak, my grief is not asswaged :  
And *though* I forbear, what am I eased ?  
But now he hath made me weary :  
Thou hast made desolate all my company. 20  
And thou hast filled me with wrinkles,  
*Which* is a witness *against* me :  
And my leanness rising up in me  
Beareth witness to my face.  
He teareth *me* in his wrath, who hateth me : 25  
He gnasheth upon me with his teeth ;  
Mine enemy sharpeneth his eyes upon me.  
They have gaped upon me with their mouth ;

*Job de-  
clares he is  
being tried  
of God*

5

They have smitten me  
Upon the cheek reproachfully;  
They have gathered themselves  
Together against me.  
God hath delivered me to the ungodly,  
And turned me over  
Into the hands of the wicked.

10

I was at ease,  
But he hath broken me asunder:  
He hath also taken *me* by my neck,  
And shaken me to pieces,  
And set me up for his mark.  
His archers compass me round about,  
He cleaveth my reins asunder,

15

And doth not spare;  
He poureth out my gall upon the ground.  
He breaketh me with breach upon breach,  
He runneth upon me like a giant.

20

I have sewed sackcloth upon my skin,  
And defiled my horn in the dust.  
My face is foul with weeping,  
And on my eyelids *is* the shadow of death  
Not for *any* injustice in mine hands:  
Also my prayer *is* pure.

25

O earth, cover not thou my blood,  
And let my cry have no place.  
Also now, behold, my witness *is* in heaven,  
And my record *is* on high.  
My friends scorn me:

But mine eye poureth out <i>tears</i> unto God.	<i>He bewails</i>
O that one might plead for a man with God,	<i>his Misery</i>
As a man <i>pleadeth</i> for his neighbour !	
When a few years are come,	
Then I shall go the way	5
<i>Whence</i> I shall not return.	
* My breath is corrupt,	
My days are extinct,	
The graves <i>are ready</i> for me.	
<i>Are there</i> not mockers with me ?	10
And doth not mine eye continue	
In their provocation ?	
Lay down now, put me in a surety with thee ;	
Who <i>is he that</i> will strike hands with me ?	
For thou hast hid their heart	15
From understanding :	
Therefore shalt thou not exalt <i>them</i> .	
He that speaketh flattery to <i>his</i> friends,	
Even the eyes of his children shall fail.	
He hath made me also	20
A byword of the people ;	
And aforetime I was as a tabret.	
Mine eye also is dim by reason of sorrow,	
And all my members <i>are</i> as a shadow.	
Upright <i>men</i> shall be astonied at this,	25
And the innocent shall stir up himself	
Against the hypocrite.	
The righteous also shall hold on his way,	
And he that hath clean hands	

*He bails*            Shall be stronger and stronger.  
*Death as*        But as for you all, do ye return,  
*his Release*      And come now :  
                     For I cannot find *one wise man* among you.  
 5                   My days are past,  
                     My purposes are broken off,  
                     *Even* the thoughts of my heart.  
                     They changed the night into day :  
                     The light *is* short because of darkness.  
 10                  If I wait, the grave *is* mine house :  
                     I have made my bed in the darkness.  
                     I have said to corruption,  
                     Thou *art* my father :  
                     To the worm, *Thou art* my mother,  
 15                  And my sister.  
                     And where *is* now my hope ?  
                     As for my hope, who shall see it ?  
                     They shall go down to the bars of the pit,  
                     When *our* rest together *is* in the dust.

20 \*    Then answered Bildad the Shuhite, and said,  
                     How long *will it be*  
                     *Ere* ye make an end of words ?  
                     Mark, and afterwards we will speak.  
                     Wherefore are we counted as beasts,  
 25                  And reputed vile in your sight ?  
                     He teareth himself in his anger :  
                     Shall the earth be forsaken for thee ?  
                     And shall the rock be removed



Out of his place ?

Yea, the light of the wicked shall be put out,

And the spark of his fire shall not shine.

The light shall be dark in his tabernacle,

And his candle shall be put out with him.

The steps of his strength shall be straitened,

And his own counsel shall cast him down.

For he is cast into a net by his own feet,

And he walketh upon a snare.

The gin shall take *him* by the heel,

*And* the robber shall prevail against him.

The snare *is* laid for him in the ground,

And a trap for him in the way.

Terrors shall make him afraid on every side,

And shall drive him to his feet.

His strength shall be hungerbitten,

And destruction *shall be* ready at his side.

It shall devour the strength of his skin :

*Even* the firstborn of death

Shall devour his strength.

His confidence shall be rooted

Out of his tabernacle,

And it shall bring him

To the king of terrors.

It shall dwell in his tabernacle,

Because *it is* none of his :

Brimstone shall be scattered

Upon his habitation.

His roots shall be dried up beneath,

*Bildad  
rebukes Job  
for Assurance*

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*Job* And above shall his branch be cut off.  
*reiterates* His remembrance shall perish from the earth,  
*his Belief* And he shall have no name in the street.  
*in God* He shall be driven from light into darkness,  
 5 And chased out of the world.  
 He shall neither have son nor nephew  
 Among his people,  
 Nor any remaining in his dwellings.  
 They that come after *him*  
 10 Shall be astonished at his day,  
 As they that went before were affrighted.  
 Surely such *are* the dwellings of the wicked,  
 And this *is* the place *of him that* knoweth not God.

—\*—

\* Then Job answered and said,  
 15 How long will ye vex my soul,  
 And break me in pieces with words?  
 These ten times have ye reproached me:  
 Ye are not ashamed  
 That ye make yourselves strange to me.  
 20 And be it indeed *that* I have erred,  
 Mine error remaineth with myself.  
 If indeed ye will magnify *yourselves*  
 Against me,  
 And plead against me my reproach:  
 25 Know now that God hath overthrown me,  
 And hath compassed me with his net.  
 Behold, I cry out of wrong,  
 But I am not heard:

I cry aloud, but *there is* no judgment.  
 He hath fenced up my way  
 That I cannot pass,  
 And he hath set darkness in my paths.  
 He hath stripped me of my glory,  
 And taken the crown *from* my head.  
 He hath destroyed me on every side,  
 And I am gone :  
 And mine hope hath he removed  
 Like a tree.  
 He hath also kindled his wrath against me,  
 And he counteth me unto him  
 As *one of* his enemies.  
 His troops come together,  
 And raise up their way against me,  
 And encamp round about my tabernacle.  
 He hath put my brethren far from me,  
 And mine acquaintance are verily  
 Estranged from me.  
 My kinsfolk have failed,  
 And my familiar friends  
 Have forgotten me.  
 They that dwell in mine house,  
 And my maids,  
 Count me for a stranger :  
 I am an alien in their sight.  
 I called my servant,  
 And he gave *me* no answer ;  
 I intreated him with my mouth.

*God alone  
 is afflict-  
 ing him*

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*He knows  
that his  
Redeemer  
liveth*

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My breath is strange to my wife,  
Though I intreated for the children's *sake*  
Of mine own body.

Yea, young children despised me;  
I arose, and they spake against me.  
All my inward friends abhorred me:  
And they whom I loved  
Are turned against me.

10

My bone cleaveth to my skin  
And to my flesh,  
And I am escaped

15

With the skin of my teeth.  
Have pity upon me, have pity upon me,  
O ye my friends;  
For the hand of God hath touched me.

20

Why do ye persecute me as God,  
And are not satisfied with my flesh?  
Oh that my words were now written!  
Oh that they were printed in a book!

25

That they were graven  
With an iron pen and lead  
In the rock for ever!  
For I know *that* my redeemer liveth,  
And *that* he shall stand at the latter *day*  
Upon the earth:  
And *though* after my skin  
Worms destroy this *body*,  
Yet in my flesh shall I see God:  
Whom I shall see for myself,

And mine eyes shall behold,  
 And not another ;  
 Though my reins be consumed within me.  
 But ye should say, Why persecute we him,  
 Seeing the root of the matter  
 Is found in me ?  
 Be ye afraid of the sword :  
 For wrath *bringeth* the punishments  
 Of the sword,  
 That ye may know *there is* a judgment.

*Zophar  
 accuses Job  
 of Hypo-  
 crisy*  
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—\*—

\* Then answered Zophar the Naamathite, and said,  
 Therefore do my thoughts  
 Cause me to answer,  
 And for *this* I make haste.  
 I have heard the check of my reproach,  
 And the spirit of my understanding  
 Causeth me to answer.  
 Knowest thou *not* this of old,  
 Since man was placed upon earth,  
 That the triumphing of the wicked *is* short,  
 And the joy of the hypocrite  
 But for a moment ?  
 Though his excellency  
 Mount up to the heavens,  
 And his head reach unto the clouds ;  
 Yet he shall perish for ever  
 Like his own dung :  
 They which have seen him shall say,

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God's  
ishment  
of the  
hypocrite

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Where *is* he?

He shall fly away as a dream,

And shall not be found:

Yea, he shall be chased away

As a vision of the night.

The eye also *which* saw him

shall *see* him no more;

Neither shall his place

any more behold him.

His children shall seek to please the poor,

and his hands shall restore their goods.

His bones are full *of the sin* of his youth,

which shall lie down with him in the dust.

Though wickedness be sweet in his mouth,

Though he hide it under his tongue;

Though he spare it, and forsake it not;

But keep it still within his mouth:

Yet his meat in his bowels is turned,

It *is* the gall of asps within him.

He hath swallowed down riches,

And he shall vomit them up again:

God shall cast them out of his belly.

He shall suck the poison of asps:

The viper's tongue shall slay him.

He shall not see the rivers, the floods,

The brooks of honey and butter.

That which he laboured for shall he restore,

And shall not swallow *it* down:

According to *his* substance



<i>Shall the restitution be,</i>	<i>The</i>
<i>And he shall not rejoice therein.</i>	<i>Judgments</i>
<i>Because he hath oppressed</i>	<i>of God</i>
<i>And hath forsaken the poor ;</i>	
<i>Because he hath violently taken away</i>	5
<i>An house which he builded not ;</i>	
<i>Surely he shall not feel quietness in his belly,</i>	
<i>He shall not save of that which he desired.</i>	
<i>There shall none of his meat be left ;</i>	
<i>Therefore shall no man look for his goods.</i>	10
<i>In the fulness of his sufficiency</i>	
<i>He shall be in straits :</i>	
<i>Every hand of the wicked</i>	
<i>Shall come upon him.</i>	
<i>When he is about to fill his belly,</i>	15
<i>God shall cast the fury of his wrath upon him,</i>	
<i>And shall rain it upon him</i>	
<i>While he is eating.</i>	
<i>He shall flee from the iron weapon,</i>	
<i>And the bow of steel</i>	20
<i>Shall strike him through.</i>	
<i>It is drawn, and cometh out of the body ;</i>	
<i>Yea, the glittering sword</i>	
<i>Cometh out of his gall :</i>	
<i>Terrors are upon him.</i>	25
<i>All darkness shall be hid in his secret places :</i>	
<i>A fire not blown shall consume him ;</i>	
<i>It shall go ill with him that is left</i>	
<i>In his tabernacle.</i>	



*Job's* The heaven shall reveal his iniquity ;  
*Final* And the earth shall rise up against him.  
*Reply* The increase of his house shall depart,  
*And his goods* shall flow away  
5 In the day of his wrath.  
This *is* the portion of a wicked man from God,  
And the heritage appointed unto him by God.

—\*—

\* But Job answered and said,  
Hear diligently my speech,  
10 And let this be your consolations.  
Suffer me that I may speak ;  
And after that I have spoken, mock on.  
As for me, *is* my complaint to man ?  
And if *it were so*,  
15 Why should not my spirit be troubled ?  
Mark me, and be astonished,  
And lay *your* hand upon *your* mouth.  
Even when I remember I am afraid,  
And trembling taketh hold on my flesh.  
20 Wherefore do the wicked live,  
Become old, yea, are mighty in power ?  
Their seed is established  
In their sight with them,  
And their offspring before their eyes.  
25 Their houses *are* safe from fear,  
Neither *is* the rod of God upon them.  
Their bull gendereth, and faileth not ;  
*Their cow* calveth,

And casteth not her calf.	
They send forth their little ones like a flock,	
And their children dance.	
They take the timbrel and harp,	
And rejoice at the sound of the organ.	5
They spend their days in wealth,	
And in a moment go down to the grave.	
Therefore they say unto God,	
Depart from us ; for we desire not	
The knowledge of thy ways.	10
What <i>is</i> the Almighty,	
That we should serve him ?	
And what profit should we have,	
If we pray unto him ?	
Lo, their good <i>is</i> not in their hand :	15
The counsel of the wicked is far from me.	
How oft is the candle of the wicked put out !	
And <i>how oft</i> cometh	
Their destruction upon them !	
God distributeth sorrows in his anger.	20
They are as stubble before the wind,	
And as chaff that the storm carrieth away.	
God layeth up his iniquity for his children :	
He rewardeth him, and he shall know <i>it</i> .	
His eyes shall see his destruction,	25
And he shall drink of the wrath of the Almighty.	
For what pleasure <i>hath</i> he	
In his house after him,	
When the number of his months	

And every man shall draw after him,  
As *there are* innumerable before him.  
How then comfort ye me in vain,  
Seeing in your answers  
There remaineth falsehood ?

*Eliphaz  
replies to  
Job*

5

—\*—

\* Then Eliphaz the Temanite answered and said,  
Can a man be profitable unto God,  
As he that is wise may be profitable unto himself ?  
*Is it* any pleasure to the Almighty,  
That thou art righteous ?  
Or *is it* gain to *him*,  
That thou makest thy ways perfect ?  
Will he reprove thee for fear of thee ?  
Will he enter with thee into judgment ?  
*Is not* thy wickedness great ?  
And thine iniquities infinite ?  
For thou hast taken a pledge  
From thy brother for nought,  
And stripped the naked of their clothing.  
Thou hast not given water  
To the weary to drink,  
And thou hast withholden bread  
From the hungry.  
But *as for* the mighty man, he had the earth ;  
And the honourable man dwelt in it.  
Thou hast sent widows away empty,  
And the arms of the fatherless  
Have been broken.

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*God's* Therefore snares *are* round about thee,  
*judgments* And sudden fear troubleth thee;  
*on the* Or darkness, *that* thou canst not see;  
*Wicked* And abundance of waters cover thee.  
5 *Is* not God in the height of heaven?  
And behold the height of the stars,  
How high they are!  
And thou sayest, How doth God know?  
Can he judge through the dark cloud?  
10 Thick clouds *are* a covering to him,  
That he seeth not;  
And he walketh in the circuit of heaven.  
Hast thou marked the old way  
Which wicked men have trodden?  
15 Which were cut down out of time,  
Whose foundation was overflown with a flood:  
Which said unto God, Depart from us:  
And what can the Almighty do for them?  
Yet he filled their houses with good *things*:  
20 But the counsel of the wicked  
Is far from me.  
The righteous see *it*, and are glad:  
And the innocent laugh them to scorn.  
Whereas our substance is not cut down,  
25 But the remnant of them  
The fire consumeth.  
Acquaint now thyself with him  
And be at peace:  
Thereby good shall come unto thee.

Receive, I pray thee, the law from his mouth,	<i>The</i>
And lay up his words in thine heart.	<i>Almighty</i>
If thou return to the Almighty,	<i>shall</i>
Thou shalt be built up,	<i>be thy</i>
Thou shalt put away iniquity	<i>Defence</i>
Far from thy tabernacles.	
Then shalt thou lay up gold as dust,	
And the <i>gold</i> of Ophir	
As the stones of the brooks.	
Yea, the Almighty shall be thy defence,	10
And thou shalt have plenty of silver.	
For then shalt thou have thy delight	
In the Almighty,	
And shalt lift up thy face unto God.	
Thou shalt make thy prayer unto him,	15
And he shall hear thee,	
And thou shalt pay thy vows.	
Thou shalt also decree a thing,	
And it shall be established unto thee :	
And the light shall shine upon thy ways.	20
When <i>men</i> are cast down,	
Then thou shalt say, <i>There is</i> lifting up ;	
And he shall save the humble person.	
He shall deliver the island of the innocent :	
And it is delivered by the pureness	25
Of thine hands.	

—\*—

\* Then Job answered and said,  
Even to day *is* my complaint bitter :



But he *is* in one *mind*,  
 And who can turn him ?  
 And *what* his soul desireth,  
 Even *that* he doeth.  
 For he performeth *the thing*  
 That is appointed for me :  
 And many such *things are* with him.  
 Therefore am I troubled at his presence :  
 When I consider, I am afraid of him.  
 For God maketh my heart soft,  
 And the Almighty troubleth me :  
 Because I was not cut off  
 Before the darkness,  
 Neither hath he covered the darkness  
 From my face.

*Times are  
 not hidden  
 from God*

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\* Why, seeing times are not hidden  
 From the Almighty,  
 Do they that know him not see his days ?  
 Some remove the landmarks ;  
 They violently take away flocks,  
 And feed *thereof*.  
 They drive away the ass of the fatherless,  
 They take the widow's ox for a pledge.  
 They turn the needy out of the way :  
 The poor of the earth  
 Hide themselves together.  
 Behold, *as* wild asses in the desert,  
 Go they forth to their work ;

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*Fraud &  
Violence  
prevail  
on the  
Earth*

Rising betimes for a prey :  
The wilderness *yieldeth* food for them  
And for *their* children.  
They reap *every one* his corn in the field :  
And they gather the vintage  
Of the wicked.  
They cause the naked to lodge  
Without clothing,  
That *they have* no covering in the cold.  
10 They are wet with the showers  
Of the mountains,  
And embrace the rock  
For want of a shelter.  
They pluck the fatherless from the breast,  
15 And take a pledge of the poor.  
They cause *him* to go naked  
Without clothing,  
And they take away the sheaf  
From the hungry :  
20 Which make oil within their walls,  
And tread *their* winepresses, and suffer thirst.  
Men groan from out of the city,  
And the soul of the wounded crieth out :  
Yet God layeth not folly to *them*.  
25 They are of those that rebel against the light ;  
They know not the ways thereof,  
Nor abide in the paths thereof.  
The murderer rising with the light  
Killeth the poor and needy,

And in the night is as a thief.  
 The eye also of the adulterer  
 Waiteth for the twilight,  
 Saying, No eye shall see me ;  
 And disguiseth *his* face.  
 In the dark they dig through houses,  
*Which* they had marked for themselves  
 In the daytime :  
 They know not the light.  
 For the morning *is* to them  
 Even as the shadow of death :  
 If *one* know *them*, *they are* in the terrors  
 Of the shadow of death.  
 He *is* swift as the waters ;  
 Their portion is cursed in the earth :  
 He beholdeth not the way of the vineyards.  
 Drought and heat consume the snow waters :  
*So doth* the grave *those which* have sinned.  
 The womb shall forget him ;  
 The worm shall feed sweetly on him ;  
 He shall be no more remembered ;  
 And wickedness shall be broken as a tree.  
 He evil entreateth the barren *that* beareth not ;  
 And doeth not good to the widow.  
 He draweth also the mighty with his power :  
 He riseth up, and no *man* is sure of life.  
*Though* it be given him *to be* in safety,  
 Whereon he resteth ;  
 Yet *his eyes are* upon their ways.

*Fraud &  
 Violence  
 prevail  
 on the  
 Earth*

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*Bildad*            They are exalted for a little while,  
*speaks :*           But are gone and brought low ;  
*Job's*            They are taken out of the way as all *other*,  
*Reply*           And cut off as the tops of the ears of corn.  
5                And if *it be* not *so* now,  
                  Who will make me a liar,  
                  And make my speech nothing worth ?

—\*—

\* Then answered Bildad the Shuhite, and said,  
          Dominion and fear *are* with him,  
10        He maketh peace in his high places.  
          Is there any number of his armies ?  
          And upon whom doth not his light arise ?  
          How then can man be justified with God ?  
          Or how can he be clean  
15        *That is* born of a woman ?  
          Behold even to the moon, and it shineth not ;  
          Yea, the stars are not pure in his sight.  
          How much less man, *that is* a worm ?  
          And the son of man, *which is* a worm ?

—\*—

20 \* But Job answered and said,  
          How hast thou helped *him*  
          *That is* without power ?  
          How savest thou the arm  
          *That hath* no strength ?  
25        How hast thou counselled him  
          *That hath* no wisdom ?

And <i>how</i> hast thou plentifully declared	<i>Omni-</i>
The thing as it is ?	<i>potence</i>
To whom hast thou uttered words ?	<i>of God</i>
And whose spirit came from thee ?	
Dead <i>things</i> are formed	5
From under the waters,	
And the inhabitants thereof.	
Hell <i>is</i> naked before him,	
And destruction hath no covering.	
He stretcheth out the north	10
Over the empty place,	
<i>And</i> hangeth the earth upon nothing.	
He bindeth up the waters in his thick clouds ;	
And the cloud is not rent under them.	
He holdeth back the face of his throne,	15
<i>And</i> spreadeth his cloud upon it.	
He hath compassed the waters with bounds,	
Until the day and night come to an end.	
The pillars of heaven tremble	
And are astonished at his reproof.	20
He divideth the sea with his power,	
And by his understanding	
He smiteth through the proud.	
By his spirit he hath garnished the heavens ;	
His hand hath formed the crooked serpent.	25
Lo, these <i>are</i> parts of his ways :	
But how little a portion is heard of him ?	
<i>But the thunder</i> of his power	
<i>Who can understand ?</i>	

*Job holds* \* Moreover Job continued his parable, and said,  
*fast by his* *As* God liveth,  
*Integrity* *Who* hath taken away my judgment ;  
 And the Almighty,  
 5 *Who* hath vexed my soul ;  
 All the while my breath *is* in me,  
 And the spirit of God *is* in my nostrils ;  
 My lips shall not speak wickedness,  
 Nor my tongue utter deceit.  
 10 God forbid that I should justify you :  
 Till I die I will not remove  
 Mine integrity from me.  
 My righteousness I hold fast,  
 And will not let it go :  
 15 My heart shall not reproach *me*  
 So long as I live.  
 Let mine enemy be as the wicked,  
 And he that riseth up against me  
 As the unrighteous.  
 20 For what is the hope of the hypocrite,  
 Though he hath gained,  
 When God taketh away his soul ?  
 Will God hear his cry  
 When trouble cometh upon him ?  
 25 Will he delight himself in the Almighty ?  
 Will he always call upon God ?  
 I will teach you by the hand of God :  
*That* which *is* with the Almighty  
 Will I not conceal.



Behold, all ye yourselves have seen *it* ;  
 Why then are ye thus altogether vain ?  
 This *is* the portion of a wicked man  
 With God,  
 And the heritage of oppressors,  
*Which* they shall receive of the Almighty.  
 If his children be multiplied,  
*It is* for the sword :  
 And his offspring shall not be satisfied  
 With bread.  
 Those that remain of him shall be buried  
 In death :  
 And his widows shall not weep.  
 Though he heap up silver as the dust,  
 And prepare raiment as the clay ;  
 He may prepare *it*,  
 But the just shall put *it* on,  
 And the innocent shall divide the silver.  
 He buildeth his house as a moth,  
 And as a booth *that* the keeper maketh.  
 The rich man shall lie down,  
 But he shall not be gathered :  
 He openeth his eyes, and he *is* not.  
 Terrors take hold on him as waters,  
 A tempest stealeth him away in the night.  
 The east wind carrieth him away,  
 And he departeth :  
 And as a storm hurleth him  
 Out of his place.

*The  
 Portion of  
 the Wicked*

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*God's  
Enmity  
against the  
Evildoers*

For *God* shall cast upon him, and not spare  
He would fain flee out of his hand.  
*Men* shall clap their hands at him,  
And shall hiss him out of his place.

- 5       \* Surely there is a vein for the silver,  
And a place for gold *where* they *fine* it.  
Iron is taken out of the earth,  
And brass *is* molten *out of* the stone.  
He setteth an end to darkness,  
10       And searcheth out all perfection :  
The stones of darkness,  
And the shadow of death.  
The flood breaketh out from the inhabitants  
*Even the waters* forgotten of the foot :  
15       They are dried up,  
They are gone away from men.  
*As for* the earth, out of it cometh bread :  
And under it is turned up as it were fire.  
The stones of it *are* the place of sapphires :  
20       And it hath dust of gold.  
*There is* a path which no fowl knoweth,  
And which the vulture's eye hath not seen :  
The lion's whelps have not trodden it,  
Nor the fierce lion passed by it.  
25       He putteth forth his hand upon the rock ;  
He overturneth the mountains  
By the roots.  
He cutteth out rivers among the rocks ;

And his eye seeth every precious thing.	<i>Where</i>
He bindeth the floods from overflowing;	<i>shall</i>
And <i>the thing that is hid</i>	<i>Wisdom</i>
Bringeth he to forth to light.	<i>be found?</i>
But where shall wisdom be found?	5
And where <i>is</i> the place of understanding?	
Man knoweth not the price thereof;	
Neither is it found in the land of the living.	
The depth saith, <i>It is</i> not in me:	
And the sea saith, <i>It is</i> not with me.	10
It cannot be gotten for gold,	
Neither shall silver be weighed	
For the price thereof.	
It cannot be valued with the gold of Ophir,	
With the precious onyx, or the sapphire.	15
The gold and the crystal cannot equal it:	
And the exchange of it <i>shall not be</i>	
For jewels of fine gold.	
No mention shall be made of coral, or of pearls:	
For the price of wisdom <i>is</i> above rubies.	20
The topaz of Ethiopia shall not equal it,	
Neither shall it be valued with pure gold.	
Whence then cometh wisdom?	
And where <i>is</i> the place of understanding?	
Seeing it is hid from the eyes of all living,	25
And kept close from the fowls of the air.	
Destruction and death say,	
We have heard the fame thereof	
With our ears.	

God seeth  
the Heavens  
& the  
Earth

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God understandeth the way thereof,  
And he knoweth the place thereof.  
For he looketh to the ends of the earth,  
And seeth under the whole heaven;  
To make the weight for the winds;  
And he weigheth the waters by measure.  
When he made a decree for the rain,  
And a way for the lightning of the thunder:  
Then did he see it, and declare it;  
He prepared it, yea, and searched it out.  
And unto man he said,  
Behold, the fear of the Lord,  
That *is* wisdom;  
And to depart from evil *is* understanding.

—\*—

15 \* Moreover Job continued his parable, and said,  
Oh that I were as *in* months past,  
As *in* the days *when* God preserved me;  
When his candle shined upon my head,  
And *when* by his light  
20 I walked *through* darkness;  
As I was in the days of my youth,  
When the secret of God  
Was upon my tabernacle;  
When the Almighty *was* yet with me,  
25 When my children *were* about me;  
When I washed my steps with butter,  
And the rock poured me out rivers of oil.  
When I went out to the gate

Through the city,	<i>The Robe</i>
When I prepared my seat in the street :	<i>of Right-</i>
The young men saw me, and hid themselves :	<i>eousness</i>
And the aged arose, and stood up.	
The princes refrained talking,	5
And laid <i>their</i> hand on their mouth.	
The nobles held their peace,	
And their tongue cleaved	
To the roof of their mouth.	
When the ear heard <i>me</i> ,	10
Then it blessed me ;	
And when the eye saw <i>me</i> ,	
It gave witness to me :	
Because I delivered the poor that cried,	
And the fatherless,	15
And <i>him that had</i> none to help him.	
The blessing of him that was ready to perish	
Came upon me :	
And I caused the widow's heart	
To sing for joy.	20
I put on righteousness and it clothed me :	
My judgment <i>was</i> as a robe and a diadem.	
I was eyes to the blind,	
And feet <i>was</i> I to the lame.	
I <i>was</i> a father to the poor :	25
And the cause <i>which</i> I knew not	
I searched out.	
And I brake the jaws of the wicked,	
And plucked the spoil out of his teeth.	

*Prosperity  
of the  
Righteous*

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Then I said, I shall die in my nest,  
 And I shall multiply *my* days as the sand.  
 My root *was* spread out by the waters,  
 And the dew lay all night upon my branc  
 My glory *was* fresh in me,  
 And my bow was renewed in my hand.  
 Unto me *men* gave ear, and waited,  
 And kept silence at my counsel.  
 After my words they spake not again ;  
 And my speech dropped upon them.  
 And they waited for me as for the rain ;  
 And they opened their mouth wide  
*As* for the latter rain.  
*If* I laughed on them,  
 They believed *it* not ;  
 And the light of my countenance  
 They cast not down.  
 I chose out their way, and sat chief,  
 And dwelt as a king in the army,  
 As one *that* comforteth the mourners.

\* But now *they that* are younger than I  
 Have me in derision,  
 Whose fathers I would have disdained  
 To have set with the dogs of my flock.  
 Yea, whereto *might* the strength  
 Of their hands *profit* me,  
 In whom old age was perished ?  
 For want and famine *they were* solitary ;



Fleeing into the wilderness	<i>Job cares</i>
In former time desolate and waste.	<i>not for the</i>
Who cut up mallows by the bushes,	<i>Sneers of</i>
And juniper roots for their meat.	<i>the Wicked</i>
They were driven forth from among men,	5
They cried after them as <i>after</i> a thief;	
To dwell in the cliffs of the valleys,	
In caves of the earth, and in the rocks.	
Among the bushes they brayed;	
Under the nettles	10
They were gathered together.	
<i>They were</i> children of fools,	
Yea, children of base men:	
They were viler than the earth.	
And now am I their song,	15
Yea, I am their byword.	
They abhor me, they flee far from me,	
And spare not to spit in my face.	
Because he hath loosed my cord,	
And afflicted me,	20
They have also let loose the bridle	
Before me.	
Upon my right <i>hand</i> rise the youth;	
They push away my feet,	
And they raise up against me	25
The ways of their destruction.	
They mar my path,	
They set forward my calamity,	
They have no helper.	



God's  
Hand  
heavy  
on him

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They came *upon me* as a wide breaking in  
Of waters :  
In the desolation they rolled themselves  
Upon me.

Terrors are turned upon me :  
They pursue my soul as the wind :  
And my welfare passeth away as a cloud.  
And now my soul is poured out upon me ;  
The days of affliction

Have taken hold upon me.

My bones are pierced in me,

In the night season :

And my sinews take no rest.

By the great force *of my disease*

Is my garment changed :

It bindeth me about

As the collar of my coat.

He hath cast me into the mire,

And I am become like dust and ashes.

I cry unto thee,

And thou dost not hear me :

I stand up,

And thou regardest me *not*.

Thou art become cruel to me :

With thy strong hand

Thou opposest thyself against me.

Thou liftest me up to the wind ;

Thou causest me to ride *upon it*,

And dissolvest my substance.

For I know *that* thou wilt bring me *to* death,  
 And *to* the house appointed for all living.  
 Howbeit he will not stretch out  
*His* hand to the grave,  
 Though they cry in his destruction.  
 Did not I weep for him that was in trouble ?  
 Was *not* my soul grieved for the poor ?  
 When I looked for good,  
 Then evil came *unto me* :  
 And when I waited for light,  
 There came darkness.  
 My bowels boiled, and rested not :  
 The days of affliction prevented me.  
 I went mourning without the sun :  
 I stood up, *and* I cried in the congregation.  
 I am a brother to dragons,  
 And a companion to owls.  
 My skin is black upon me,  
 And my bones are burned with heat.  
 My harp also is *turned* to mourning,  
 And my organ into the voice  
 Of them that weep.

*The Cer-  
 tainty of  
 Death for  
 all Men*

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\* I made a covenant with mine eyes ;  
 Why then should I think upon a maid ?  
 For what portion of God *is there*  
 From above ?  
 And *what* inheritance of the Almighty  
 From on high ?

25

*Let God*      *Is not destruction to the wicked ?*  
*know mine*      *And a strange punishment*  
*Integrity*      *To the workers of iniquity ?*  
Doth not he see my ways,  
5      *And count all my steps ?*  
If I have walked with vanity,  
Or if my foot hath hastened to deceit ;  
Let me be weighed in an even balance,  
That God may know mine integrity.  
10      *If my step hath turned out of the way,*  
And mine heart walked after mine eyes,  
And if any blot hath cleaved to mine hands ;  
*Then* let me sow, and let another eat ;  
Yea, let my offspring be rooted out.  
15      *If mine heart have been deceived by a woman,*  
Or *if* I have laid wait  
At my neighbour's door ;  
*Then* let my wife grind unto another,  
And let others bow down upon her.  
20      *For this is an heinous crime ;*  
Yea, *it is* an iniquity  
*To be punished by the judges.*  
*For it is* a fire *that* consumeth to destruction,  
And would root out all mine increase.  
25      *If I did despise the cause*  
Of my manservant or of my maidservant,  
When they contended with me ;  
What then shall I do  
When God riseth up ?

And when he visiteth,	
What shall I answer him?	
Did not he that made me in the womb	<i>God is the</i>
Make him?	<i>God of all</i>
And did not one fashion us in the womb?	<i>Flesh</i>
If I have withheld the poor	5
From <i>their</i> desire,	
Or have caused the eyes of the widow to fail;	
Or have eaten my morsel myself alone,	
And the fatherless hath not eaten thereof;	10
(For from my youth he was brought up	
With me as <i>with</i> a father,	
And I have guided her	
From my mother's womb;)	
If I have seen any perish	15
For want of clothing,	
Or any poor without covering;	
If his loins have not blessed me,	
And <i>if</i> he were <i>not</i> warmed	
With the fleece of my sheep;	20
If I have lifted up my hand	
Against the fatherless,	
When I saw my help in the gate:	
<i>Then</i> let mine arm fall	
From my shoulder blade,	25
And mine arm be broken from the bone,	
For destruction <i>from</i> God	
<i>Was</i> a terror to me,	
And by reason of his highness	

*Job has  
wished  
Evil to  
no Man*

5

I could not endure.  
If I have made gold my hope,  
Or have said to the fine gold,  
*Thou art* my confidence ;

10

If I rejoiced because my wealth *was* great,  
And because mine hand  
Had gotten much ;  
If I beheld the sun when it shined,  
Or the moon walking *in* brightness ;  
And my heart hath been secretly enticed,  
Or my mouth hath kissed my hand :

15

This also *were* an iniquity  
*To be punished by* the judge :  
For I should have denied  
The God *that is* above.

20

If I rejoiced at the destruction  
Of him that hated me,  
Or lifted up myself  
When evil found him :

25

Neither have I suffered my mouth to sin  
By wishing a curse to his soul.  
If the men of my tabernacle said not,  
Oh that we had of his flesh !  
We cannot be satisfied.  
The strangers did not lodge in the street :  
*But* I opened my doors to the traveller.  
If I covered my transgressions as Adam,  
By hiding mine iniquity in my bosom :  
Did I fear a great multitude,

Or did the contempt of families terrify me,	<i>Job silences</i>
That I kept silence,	<i>his</i>
And went not out of the door?	<i>Friends</i>
Oh that one would hear me!	
Behold, my desire <i>is</i> ,	5
That the Almighty would answer me,	
And <i>that</i> mine adversary	
Had written a book.	
Surely I would take it upon my shoulder,	
And bind it <i>as</i> a crown to me.	10
I would declare unto him	
The number of my steps;	
As a prince would I go near unto him.	
If my land cry against me,	
Or that the furrows likewise thereof complain;	15
If I have eaten the fruits thereof	
Without money,	
Or have caused the owners thereof	
To lose their life:	
Let thistles grow instead of wheat,	20
And cockle instead of barley.	
The words of Job are ended.	



\* So these three men ceased to answer Job, because he *was* righteous in his own eyes.

Then was kindled the wrath of Elihu the son of 25  
Barachel the Buzite, of the kindred of Ram: against  
Job was his wrath kindled, because he justified him-  
self rather than God. Also against his three friends



*Elihu* the was his wrath kindled, because they had found no *Buzite* answer, and yet had condemned Job. Now *Elihu* speaks had waited till Job had spoken, because they were elder than he. When *Elihu* saw that *there was* no answer in the mouth of *these* three men, then his wrath was kindled.

And *Elihu* the son of *Barachel* the *Buzite* answered and said,

I am young, and ye are very old ;  
10 Wherefore I was afraid,  
And durst not shew you mine opinion.  
I said, Days should speak,  
And multitude of years  
Should teach wisdom.  
15 But *their* is a spirit in man :  
And the inspiration of the Almighty  
Giveth them understanding.  
Great men are not *always* wise :  
Neither do the aged understand judgment.  
20 Therefore I said, Hearken to me .  
I also will shew mine opinion.  
Behold, I waited for your words ;  
I gave ear to your reasons,  
Whilst ye searched out what to say.  
25 Yea, I attended unto you,  
And, behold, *there was* none of you  
That convinced Job,  
Or that answered his words :  
Lest ye should say,

We have found out wisdom :  
 God thrusteth him down, not man.  
 Now he hath not directed  
*His* words against me :  
 Neither will I answer him  
 With your speeches.  
 They were amazed, they answered no more :  
 They left off speaking.  
 When I had waited, (for they spake not,  
 But stood still, *and* answered no more ;) 10  
*I said*, I will answer also my part,  
 I also will shew mine opinion.  
 For I am full of matter,  
 The spirit within me constraineth me.  
 Behold, my belly *is* as wine 15  
*Which* hath no vent ;  
 It is ready to burst like new bottles.  
 I will speak, that I may be refreshed :  
 I will open my lips and answer.  
 Let me not, I pray you, 20  
 Accept any man's person,  
 Neither let me give flattering titles  
 Unto man.  
 For I know not to give flattering titles ;  
*In so doing* my maker would soon 25  
 Take me away.

*Elihu re-  
 bukes Job  
 & his  
 Friends*  
 5

—\*—

\* Wherefore, Job, I pray thee,  
 Hear my speeches,

*Elihu meets**Job on**his own**Ground*

5

And hearken to all my words.

Behold, now I have opened my mouth,

My tongue hath spoken in my mouth.

My words *shall be* of the uprightness

Of my heart :

And my lips shall utter knowledge clearly.

The Spirit of God hath made me,

And the breath of the Almighty

Hath given me life.

10

If thou canst answer me,

Set *thy words* in order before me,

Stand up.

Behold, I *am* according to thy wish

In God's stead :

15

I also am formed out of the clay.

Behold, my terror shall not make thee afraid,

Neither shall my hand be heavy upon thee.

Surely thou hast spoken in mine hearing,

And I have heard the voice of *thy words*,

20

*Saying*,

I am clean without transgression,

I *am* innocent ;Neither *is there* iniquity in me.

Behold, he findeth occasions against me,

25

He counteth me for his enemy,

He putteth my feet in the stocks,

He marketh all my paths.

Behold, *in* this thou art not just :

I will answer thee,

That God is greater than man.  
Why dost thou strive against him ?  
For he giveth not account  
Of any of his matters.  
For God speaketh once,  
Yea twice, *yet man* perceiveth it not.  
In a dream, in a vision of the night,  
When deep sleep falleth upon men,  
In slumberings upon the bed ;  
Then he openeth the ears of men,  
And sealeth their instruction,  
That he may withdraw man  
*From his purpose,*  
And hide pride from man.  
He keepeth back his soul from the pit,  
And his life from perishing by the sword.  
He is chastened also with pain  
Upon his bed,  
And the multitude of his bones  
With strong *pain* :  
So that his life abhorreth bread,  
And his soul dainty meat.  
His flesh is consumed away,  
That it cannot be seen ;  
And his bones *that* were not seen stick out.  
Yea, his soul draweth near unto the grave,  
And his life to the destroyers.  
If there be a messenger with him,  
An interpreter, one among a thousand,

*God's  
Chastening  
to be borne  
meekly*

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God's  
Designs  
are Man's  
Welfare

To show unto man his uprightness :  
Then he is gracious unto him, and saith,  
Deliver him from going down to the pit :  
I have found a ransom.  
5 His flesh shall be fresher than a child's :  
He shall return to the days of his youth :  
He shall pray unto God,  
And he will be favourable unto him :  
And he shall see his face with joy :  
10 For he will render unto man his righteousness  
He looketh upon men, and *if any say*,  
I have sinned,  
And perverted *that which was right*,  
And it profited me not ;  
15 He will deliver his soul  
From going into the pit,  
And his life shall see the light.  
Lo, all these *things* worketh God  
Oftentimes with man,  
20 To bring back his soul from the pit,  
To be enlightened  
With the light of the living.  
Mark well, O Job, hearken unto me :  
Hold thy peace, and I will speak.  
25 If thou hast any thing to say, answer me :  
Speak, for I desire to justify thee.  
If not, hearken unto me :  
Hold thy peace,  
And I shall teach thee wisdom.

Furthermore Elihu answered and said,	<i>Job accused</i>
Hear my words, O ye wise men ;	<i>of Scoffing</i>
And give ear unto me,	
Ye that have knowledge.	
For the ear trieth words,	5
As the mouth tasteth meat.	
Let us choose to us judgment :	
Let us know among ourselves what is good.	
For Job hath said, I am righteous :	
And God hath taken away my judgment.	10
Should I lie against my right ?	
My wound is incurable	
Without transgression.	
What man is like Job,	
Who drinketh up scorning like water ?	15
Which goeth in company	
With the workers of iniquity,	
And walketh with wicked men.	
For he hath said, It profiteth a man nothing	
That he should delight himself with God.	20
Therefore hearken unto me,	
Ye men of understanding :	
Far be it from God,	
That he should do wickedness ;	
And from the Almighty,	25
That he should commit iniquity.	
For the work of a man	
Shall he render unto him,	
And cause every man to find	



*What is  
Man be-  
fore God?*

According to *his* ways.  
Yea, surely God will not do wickedly,  
Neither will the Almighty pervert judgment.  
Who hath given him a charge over the earth  
5 Or who hath disposed the whole world?  
If he set his heart upon man,  
*If* he gather unto himself  
His spirit and his breath;  
All flesh shall perish together,  
10 And man shall turn again unto dust.  
If now *thou hast* understanding, hear this :  
Hearken to the voice of my words.  
Shall even he that hateth right govern?  
And wilt thou condemn him  
15 That is most just?  
*Is it fit* to say to a king, *Thou art* wicked?  
*And* to princes, *Ye are* ungodly?  
*How much less* to him that accepteth not  
The persons of princes,  
20 Nor regardeth the rich  
More than the poor?  
For they all *are* the work of his hands.  
In a moment shall they die,  
And the people shall be troubled  
25 At midnight, and pass away :  
And the mighty shall be taken away  
Without hand.  
For his eyes *are* upon the ways of man.  
And he seeth all his goings.

There is no darkness, nor shadow of death,  
Where the workers of iniquity  
May hide themselves.

For he will not lay upon man  
More *than right* ;

That he should enter into judgment  
With God.

He shall break in pieces mighty men  
Without number,

And set others in their stead.

Therefore he knoweth their works,  
And he overturneth *them* in the night,  
So that they are destroyed.

He striketh them as wicked men

In the open sight of others ;

Because they turned back from him,  
And would not consider any of his ways :

So that they cause the cry of the poor  
To come unto him,

And he heareth the cry of the afflicted.

When he giveth quietness,

Who then can make trouble ?

And when he hideth *his* face,

Who then can behold him ?

Whether *it be done* against a nation,

Or against a man only :

That the hypocrite reign not,

Lest the people be ensnared.

Surely it is meet to be said unto God,

*God's  
Anger  
against the  
Wicked*

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*Elihu  
answers Job  
for Pre-  
sumption*

5

I have borne *chastisement*,  
I will not offend *any more* :  
*That which* I see not teach thou me :  
If I have done iniquity,

I will do no more.  
*Should it be* according to thy mind ?  
He will recompense it,

Whether thou refuse,  
Or whether thou choose; and not I :  
10 Therefore speak what thou knowest.

Let men of understanding tell me,  
And let a wise man hearken unto me.  
Job hath spoken without knowledge,  
And his words *were* without wisdom.

15

My desire *is that* Job may be tried  
Unto the end.

Because of *his* answers for wicked men.  
For he addeth rebellion unto his sin,  
He clappeth *his hands* among us,  
20 And multiplieth his words against God.

—\*—

\* Elihu spake moreover, and said,  
Thinkest thou this to be right,  
*That* thou saidst,  
My righteousness *is* more than God's ?  
25 For thou saidst,  
What advantage will it be unto thee ?  
*And*, What profit shall I have,  
*If I be cleansed* from my sin ?

I will answer thee,	<i>God will</i>
And thy companions with thee.	<i>not hear</i>
Look unto the heavens, and see;	<i>Vanity</i>
And behold the clouds	
<i>Which</i> are higher than thou.	5
If thou sinnest,	
What doest thou against him?	
Or <i>if</i> thy transgressions be multiplied,	
What doest thou unto him?	
If thou be righteous, what givest thou him?	10
Or what receiveth he of thine hand?	
Thy wickedness <i>may hurt</i> a man as thou art;	
And thy righteousness <i>may profit</i>	
The son of man.	
By reason of the multitude of oppressions	15
They make <i>the oppressed</i> to cry:	
They cry out by reason of the arm	
Of the mighty.	
But none saith, Where <i>is</i> God my maker,	
Who giveth songs in the night;	20
Who teacheth us more	
Than the beasts of the earth,	
And maketh us wiser	
Than the fowls of heaven?	
There they cry, but none giveth answer,	25
Because of the pride of evil men.	
Surely God will not hear vanity,	
Neither will the Almighty regard it	
Although thou sayest	

*Elihu in-  
culcates  
Trust in  
God*

5

Thou shalt not see him,  
Yet judgment *is* before him ;  
Therefore trust thou in him.  
But now, because *it is* not *so*,  
He hath visited in his anger ;  
Yet he knoweth *it* not in great extremity :  
Therefore doth Job open his mouth in vain ;  
He multiplieth words without knowledge.

—\*—

- \* Elihu also proceeded, and said,  
10 Suffer me a little, and I will shew thee  
That *I have* yet to speak on God's behalf.  
I will fetch my knowledge from afar,  
And will ascribe righteousness  
To my Maker.  
15 For truly my words *shall* not *be* false :  
He that is perfect in knowledge  
*Is* with thee.  
Behold, God *is* mighty,  
And despiseth not *any* :  
20 *He is* mighty in strength *and* wisdom.  
He preserveth not the life of the wicked :  
But giveth right to the poor.  
He withdraweth not his eyes  
From the righteous :  
25 But with kings *are they* on the throne ;  
Yea, he doth establish them for ever,  
And they are exalted.  
And if *they be* bound in fetters,

*And* be holden in cords of affliction ;  
 Then he sheweth them their work,  
 And their transgressions  
 That they have exceeded.  
 He openeth also their ear to discipline,  
 And commandeth that they return  
 From iniquity.  
 If they obey and serve *him*,  
 They shall spend their days in prosperity,  
 And their years in pleasures.  
 But if they obey not,  
 They shall perish by the sword,  
 And they shall die without knowledge.  
 But the hypocrites in heart heap up wrath :  
 They cry not when he bindeth them.  
 They die in youth,  
 And their life *is* among the unclean.  
 He delivereth the poor in his affliction,  
 And openeth their ears in oppression.  
 Even so would he have removed thee  
 Out of the strait  
 Into a broad place,  
 Where *there is* no straitness ;  
 And that which should be set on thy table  
 Should be full of fatness.  
 But thou hast fulfilled  
 The judgment of the wicked :  
 Judgment and justice take hold *on thee*.  
 Because *there is* wrath, beware

*God de-*  
*livereth the*  
*Poor in*  
*Affliction*  
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God is  
Great &  
we know  
Him not  
5

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Lest he take thee away with *his* stroke :  
Then a great ransom  
Cannot deliver thee.  
Will he esteem thy riches ?  
*No*, not gold,  
Nor all the forces of strength.  
Desire not the night,  
When people are cut off in their place.  
Take heed, regard not iniquity :  
For this hast thou chosen  
Rather than affliction.  
Behold, God exalteth by his power :  
Who teacheth like him ?  
Who hath enjoined him his way ?  
Or who can say,  
Thou hast wrought iniquity ?  
Remember that thou magnify his work,  
Which men behold.  
Every man may see it ;  
Man may behold *it* afar off.  
Behold, God *is* great,  
And we know *him* not,  
Neither can the number of his years  
Be searched out.  
For he maketh small the drops of water :  
They pour down rain  
According to the vapour thereof :  
Which the clouds do drop  
*And* distil upon man abundantly.

Also can *any* understand  
 The spreadings of the clouds,  
 Or the noise of his tabernacle?  
 Behold, he spreadeth his light upon it,  
 And covereth the bottom of the sea.  
 For by them judgeth he the people;  
 He giveth meat in abundance.  
 With clouds he covereth the light;  
 And commandeth it *not to shine*  
 By *the cloud* that cometh betwixt.  
 The noise thereof sheweth concerning it,  
 The cattle also concerning the vapour.

*God's  
 Voice is  
 heard in the  
 Thunder*

5

10

\* At this also my heart trembleth,  
 And is moved out of his place.  
 Hear attentively the noise of his voice,  
 And the sound *that* goeth out of his mouth.  
 He directeth it under the whole heaven,  
 And his lightning unto the ends of the earth.  
 After it a voice roareth:  
 He thundereth with the voice of his excellency;  
 And he will not stay them  
 When his voice is heard.  
 God thundereth marvellously with his voice;  
 Great things doeth he,  
 Which we cannot comprehend.  
 For he saith to the snow,  
 Be thou *on* the earth;  
 Likewise to the small rain,

15

20

25

By the south *wind*?  
 Hast thou with him spread out the sky,  
*Which is strong,*  
*And as a molten looking glass?*  
 Teach us what we shall say unto him;  
*For we cannot order our speech*  
 By reason of darkness.  
 Shall it be told him that I speak?  
 If a man speak,  
 Surely he shall be swallowed up.  
 And now *men* see not the bright light  
 Which *is* in the clouds:  
 But the wind passeth, and cleanseth them.  
 Fair weather cometh out of the north:  
 With God *is* terrible majesty.  
*Touching* the Almighty,  
 We cannot find him out:  
*He is* excellent in power, and in judgment,  
 And in plenty of justice:  
 He will not afflict.  
 Men do therefore fear him:  
 He respecteth not any *that are* wise of heart.

*With God  
 is Terrible  
 Majesty*

5

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20

—\*—  
 Then the LORD answered Job out of the whirl-  
 ind, and said,

Who *is* this that darkeneth counsel  
 By words without knowledge?  
 Gird up now thy loins like a man;  
 For I will demand of thee,

25

And from the wicked  
 Their light is withholden,  
 And the high arm shall be broken.  
 Hast thou entered into the springs  
 Of the sea ?  
 Or hast thou walked in the search  
 Of the depth ?  
 Have the gates of death  
 Been opened unto thee ?  
 Or hast thou seen the doors  
 Of the shadow of death ?  
 Hast thou perceived the breadth of the earth ?  
 Declare if thou knowest it all.  
 Where *is* the way *where* light dwelleth ?  
 And *as for* darkness,  
 Where *is* the place thereof,  
 That thou shouldest take it  
 To the bound thereof,  
 And that thou shouldest know the paths  
 To the house thereof ?  
 Knowest thou *it*,  
 Because thou wast then born ?  
 Or *because* the number of thy days *is* great ?  
 Hast thou entered into the treasures  
 Of the snow ?  
 Or hast thou seen the treasures of the hail,  
 Which I have reserved  
 Against the time of trouble,  
 Against the day of battle and war ?

*God asks if  
 Job knows  
 the Divine  
 Plans*

5

10

15

20

25

*God asks if  
Job can  
control  
the Stars*  
5

By what way is the light parted,  
*Which* scattereth the east wind  
Upon the earth ?  
Who hath divided a watercourse  
For the overflowing of waters,  
Or a way for the lightning of thunder ;  
To cause it to rain on the earth,  
*Where* no man *is* ;  
*On* the wilderness,  
10 *Wherein there is* no man ;  
To satisfy the desolate and waste *ground* ;  
And to cause the bud of the tender herb  
To spring forth ?  
Hath the rain a father ?  
15 Or who hath begotten the drops of dew ?  
Out of whose womb came the ice ?  
And the hoary frost of heaven,  
Who hath gendered it ?  
The waters are hid as *with* a stone,  
20 And the face of the deep is frozen.  
Canst thou bind the sweet influences  
Of Pleiades,  
Or loose the bands of Orion ?  
Canst thou bring forth Mazzaroth  
25 In his season ?  
Or canst thou guide Arcturus  
With his sons ?  
Knowest thou the ordinances of heaven ?  
Canst thou set the dominion thereof

In the earth?

Canst thou lift up thy voice to the clouds,  
That abundance of waters may cover thee?  
Canst thou send lightnings, that they may go,  
And say unto thee, *Here we are?*

*Or number  
the Clouds*

5

Who hath put wisdom in the inward parts?  
Or who hath given understanding  
To the heart?

Who can number the clouds in wisdom?

Or who can stay the bottles of heaven,  
When the dust groweth into hardness,  
And the clods cleave fast together?

10

Wilt thou hunt the prey for the lion?

Or fill the appetite of the young lions,

When they couch in *their* dens,

15

*And* abide in the covert to lie in wait?

Who provideth for the raven his food?

When his young ones cry unto God,

They wander for lack of meat.

—\*—

\* Knowest thou the time

20

When the wild goats of the rock bring forth?

*Or* canst thou mark

When the hinds do calve?

Canst thou number the months

*That* they fulfil?

25

*Or* knowest thou the time

When they bring forth?

They bow themselves,



*The  
Weakness  
of Men*

- They bring forth their young ones,  
They cast out their sorrows.  
Their young ones are in good liking,  
They grow up with corn;  
5 They go forth, and return not unto them.  
Who hath sent out the wild ass free?  
Or who hath loosed the bands  
Of the wild ass?  
Whose house I have made the wilderness,  
10 And the barren land his dwellings.  
He scorneth the multitude of the city,  
Neither regardeth he the crying  
Of the driver.  
The range of the mountains *is* his pasture,  
15 And he searcheth after every green thing.  
Will the unicorn be willing to serve thee,  
Or abide by thy crib?  
Canst thou bind the unicorn with his band  
In the furrow?  
20 Or will he harrow the valleys after thee?  
Wilt thou trust him,  
Because his strength *is* great?  
Or wilt thou leave thy labour to him?  
Wilt thou believe him,  
25 That he will bring home thy seed,  
And gather *it* into thy barn?  
*Gavest thou* the goodly wings unto the peacock  
Or wings and feathers unto the ostrich?  
Which leaveth her eggs in the earth,

And warmeth them in dust,  
And forgetteth that the foot may crush them,  
Or that the wild beast may break them.  
She is hardened against her young ones,  
As though *they were* not hers :  
Her labour is in vain without fear ;  
Because God hath deprived her of wisdom,  
Neither hath he imparted to her understanding.  
What time she lifteth up herself on high,  
She scorneth the horse and his rider.  
Hast thou given the horse strength ?  
Hast thou clothed his neck with thunder ?  
Canst thou make him afraid as a grasshopper ?  
The glory of his nostrils *is* terrible.  
He paweth in the valley,  
And rejoiceth in *his* strength :  
He goeth on to meet the armed men.  
He mocketh at fear, and is not affrighted ;  
Neither turneth he back from the sword.  
The quiver rattleth against him,  
The glittering spear and the shield,  
He swalloweth the ground  
With fierceness and rage :  
Neither believeth he  
That *it is* the sound of the trumpet.  
He saith among the trumpets, Ha, ha ;  
And he smelleth the battle afar off,  
The thunder of the captains,  
And the shouting.

*The Great-  
ness of the  
Animal  
Kingdom*

5

10

15

20

25

*Job con-  
fesses his  
Fault*

Doth the hawk fly by thy wisdom,  
And stretch her wings toward the south ?  
Doth the eagle mount up at thy command  
And make her nest on high ?  
5 She dwelleth and abideth on the rock,  
Upon the crag of the rock,  
And the strong place.  
From thence she seeketh the prey,  
And her eyes behold afar off.  
10 Her young ones also suck up blood :  
And where the slain *are*, there *is* she.

—\*—

\* Moreover the LORD answered Job, and said,  
Shall he that contendeth with the Almighty in  
*him* ?

15 He that reproveth God, let him answer it.

—\*—

Then Job answered the LORD, and said,  
Behold, I am vile ; what shall I answer thee  
I will lay mine hand upon my mouth.  
Once have I spoken ; but I will not answer  
20 Yea, twice ; but I will proceed no further.

—\*—

Then answered the LORD unto Job out of  
whirlwind, and said,

Gird up thy loins now like a man :  
I will demand of thee,  
25 And declare thou unto me.  
Wilt thou also disannul my judgment ?

Wilt thou condemn me,  
That thou mayest be righteous?  
Hast thou an arm like God?  
Or canst thou thunder with a voice like him?  
Deck thyself now *with* majesty and excellency;  
And array thyself with glory and beauty.  
Cast abroad the rage of thy wrath:  
And behold every one *that is* proud,  
And abase him.  
Look on every one *that is* proud,  
*And* bring him low;  
And tread down the wicked in their place.  
Hide them in the dust together;  
*And* bind their faces in secret.  
Then will I also confess unto thee  
That thine own right hand can save thee.  
Behold now behemoth,  
Which I made with thee;  
He eateth grass as an ox.  
Lo now, his strength *is* in his loins,  
And his force *is* in the navel of his belly.  
He moveth his tail like a cedar;  
The sinews of his stones  
Are wrapped together.  
His bones *are as* strong pieces of brass;  
His bones *are* like bars of iron.  
He *is* the chief of the ways of God:  
He that made him  
Can make his sword to approach unto him.

*God asks  
if Job can  
do God's  
Work*

5

10

15

20

25

*The  
Might of  
Leviathan*

- Surely the mountains bring him forth food,  
Where all the beasts of the field play.  
He lieth under the shady trees,  
In the covert of the reed, and fens.  
5 The shady trees cover him *with* their shadow ;  
The willows of the brook  
Compass him about.  
Behold, he drinketh up a river,  
*And* hasteth not :  
10 He trusteth that he can draw up Jordan  
Into his mouth.  
He taketh it with his eyes :  
*His* nose pierceth through snares.
- \* Canst thou draw out leviathan  
15 With an hook ?  
Or his tongue with a cord  
*Which* thou lettest down ?  
Canst thou put an hook into his nose ?  
Or bore his jaw through with a thorn ?  
20 Will he make many supplications unto thee ?  
Will he speak soft *words* unto thee ?  
Will he make a covenant with thee ?  
Wilt thou take him for a servant for ever ?  
Wilt thou play with him as *with* a bird ?  
25 Or wilt thou bind him for thy maidens ?  
Shall the companions make a banquet of him ?  
Shall they part him among the merchants ?  
Canst thou fill his skin with barbed irons ?

With thou condemne me,  
 That thou mayest be righteous?  
 Hast thou an arm like God?  
 Or canst thou thunder with voice like him?  
 Deck thyself now with majesty and excellency;  
 And array thyself with glory and beauty.  
 Cast abroad the rage of thy wrath:  
 And behold every one hath a good,  
 And abuse him.  
 Look on every one that is proud,  
 And bring him low;  
 And tread down the wicked in their place.  
 Hide them in their sin together;  
 And limit their face in secret.  
 Then will I also confound their cheer:  
 That time shall right hand can awe thee.  
 Behold now hearkeneth,  
 Which I handle with thee;  
 He exalteth against me:  
 Lo now, his strength is in his hands,  
 And his force is in the swell of his belly.  
 He moveth his tail like a cedar:  
 The sinews of his stones  
 Are wrapped together.  
 His bones are as strong pieces of brass;  
 His bones are like tiles of iron.  
 He is the chief of the ways of God:  
 He that maketh him  
 Can make his way to approach unto him.

Cant.

P. 100

Job 38

Mark

100

101

102

103



*The  
Might of  
Leviathan*

- Out of his mouth go burning lamps,  
And sparks of fire leap out.  
Out of his nostrils goeth smoke,  
As out of a seething pot or caldron.  
5 His breath kindleth coals,  
And a flame goeth out of his mouth.  
In his neck remaineth strength,  
And sorrow is turned into joy before him.  
The flakes of his flesh are joined together :  
10 They are firm in themselves ;  
They cannot be moved.  
His heart is as firm as a stone ;  
Yea, as hard as a piece  
Of the nether *millstone*.  
15 When he raiseth up himself,  
The mighty are afraid :  
By reason of breakings  
They purify themselves.  
The sword of him that layeth at him  
20 Cannot hold :  
The spear, the dart, nor the habergeon,  
He esteemeth iron as straw,  
And brass as rotten wood.  
The arrow cannot make him flee :  
25 Slingstones are turned with him  
Into stubble.  
Darts are counted as stubble :  
He laugheth at the shaking of a spear.  
Sharp stones *are* under him :

He spreadeth sharp pointed things	<i>Job's Re-</i>
Upon the mire.	<i>pentance</i>
He maketh the deep to boil like a pot :	
He maketh the sea like a pot of ointment.	
He maketh a path to shine after him ;	5
<i>One</i> would think the deep <i>to be</i> hoary.	
Upon earth there is not his like,	
Who is made without fear.	
He beholdeth all high <i>things</i> :	
He <i>is</i> a king over all the children of pride.	10



- \* Then Job answered the LORD, and said,  
 I know that thou canst do every *thing*,  
 And *that* no thought  
 Can be withholden from thee.  
 Who *is* he that hideth counsel 15  
 Without knowledge ?  
 Therefore have I uttered  
 That I understood not ;  
 Things too wonderful for me,  
 Which I knew not. 20  
 Hear, I beseech thee, and I will speak :  
 I will demand of thee,  
 And declare thou unto me.  
 I have heard of thee by the hearing of the ear :  
 But now mine eye seeth thee. 25  
 Wherefore I abhor *myself*,  
 And repent in dust and ashes.

*God's* And it was *so*, that after the LORD had spoken  
*Anger* these words unto Job, the LORD said to Eliphaz the  
*against* Temanite, My wrath is kindled against thee, and  
*Job's* against thy two friends: for ye have not spoken of  
*Friends:* me *the thing that is* right, as my servant Job *hath*.  
*Prosperity* Therefore take unto you now seven bullocks and  
*returns* seven rams, and go to my servant Job, and offer up  
for yourselves a burnt offering; and my servant Job  
shall pray for you: for him will I accept: lest I deal  
10 with you *after your* folly, in that ye have not spoken  
of me *the thing which is* right, like my servant Job.

So Eliphaz the Temanite and Bildad the Shuhite  
and Zophar the Naamathite went, and did according  
as the LORD commanded them: the LORD also  
15 accepted Job.

And the LORD turned the captivity of Job, when  
he prayed for his friends: also the LORD gave Job  
twice as much as he had before. Then came there  
unto him all his brethren, and all his sisters, and all  
20 they that had been of his acquaintance before, and did  
eat bread with him in his house: and they bemoaned  
him, and comforted him over all the evil that the LORD  
had brought upon him: every man also gave him a  
piece of money, and every one an earring of gold.  
25 So the LORD blessed the latter end of Job more than  
his beginning: for he had fourteen thousand sheep,  
and six thousand camels, and a thousand yoke of oxen,  
and a thousand she asses. He had also seven sons  
and three daughters. And he called the name of the

first, Jemima; and the name of the second, Kezia; *The Family*  
 and the name of the third, Keren-happuch. And in *of Ruth*  
 all the land were no women found *so* fair as the  
 daughters of Job: and their father gave them inheri-  
 tance among their brethren. 5

After this lived Job an hundred and forty years,  
 and saw his sons, and his sons' sons, *even* four genera-  
 tions. So Job died, *being* old and full of days.

## The Book of Ruth

NOW it came to pass in the days when the judges  
 ruled, that there was a famine in the land. 10  
 And a certain man of Beth-lehem-judah went to  
 sojourn in the country of Moab, he, and his wife, and  
 his two sons. And the name of the man *was* Elime-  
 lech, and the name of his wife Naomi, and the name  
 of his two sons Mahlon and Chilion, Ephrathites of 15  
 Beth-lehem-judah. And they came into the country  
 of Moab, and continued there.

And Elimelech Naomi's husband died; and she  
 was left, and her two sons. And they took them  
 wives of the women of Moab; the name of the one 20  
*was* Orpah, and the name of the other Ruth: and  
 they dwelled there about ten years. And Mahlon  
 and Chilion died also both of them; and the woman  
 was left of her two sons and her husband.

*Naomi re-* Then she arose with her daughters in law, that she  
*turns to her* might return from the country of Moab : for she had  
*Kindred* heard in the country of Moab how that the LORD  
had visited his people in giving them bread. Where-  
5 fore she went forth out of the place where she was,  
and her two daughters in law with her ; and they  
went on the way to return unto the land of Judah.

And Naomi said unto her two daughters in law,  
Go, return each to her mother's house : the LORD  
10 deal kindly with you, as ye have dealt with the dead,  
and with me. The LORD grant you that ye may  
find rest, each *of you* in the house of her husband.  
Then she kissed them ; and they lifted up their voice,  
and wept.

15 And they said unto her, Surely we will return with  
thee unto thy people.

And Naomi said, Turn again, my daughters : why  
will ye go with me ? *are* there yet *any more* sons in  
my womb, that they may be your husbands ? Turn  
20 again, my daughters, go *your way* ; for I am too old  
to have an husband. If I should say, I have hope,  
*if* I should have an husband also to night, and should  
also bear sons ; would ye tarry for them till they were  
grown ? would ye stay for them from having husbands ?  
25 nay, my daughters ; for it grieveth me much for your  
sakes that the hand of the LORD is gone out against me.

And they lifted up their voice, and wept again :  
and Orpah kissed her mother in law ; but Ruth clave  
unto her.



And she said, Behold, thy sister in law is gone *Ruth's*  
back unto her people, and unto her gods: return thou *Choice*  
after thy sister in law.

And Ruth said, Intreat me not to leave thee, *or* to  
return from following after thee: for whither thou <sup>5</sup>  
goest, I will go; and where thou lodgest, I will lodge:  
thy people *shall be* my people, and thy God my God:  
where thou diest, will I die, and there will I be buried:  
the LORD do so to me, and more also, *if ought* but  
death part thee and me. 10

When she saw that she was stedfastly minded to  
go with her, then she left speaking unto her.

So they two went until they came to Beth-lehem.  
And it came to pass, when they were come to Beth-  
lehem, that all the city was moved about them, and <sup>15</sup>  
they said, *Is* this Naomi? And she said unto them,  
Call me not Naomi, call me Mara: for the Almighty  
hath dealt very bitterly with me. I went out full, and  
the LORD hath brought me home again empty: why  
*then* call ye me Naomi, seeing the LORD hath testified <sup>20</sup>  
against me, and the Almighty hath afflicted me?

So Naomi returned, and Ruth the Moabitess, her  
daughter in law, with her, which returned out of the  
country of Moab: and they came to Beth-lehem in  
the beginning of barley harvest. 25

—●—

\* And Naomi had a kinsman of her husband's, a  
mighty man of wealth, of the family of Elimelech;  
and his name *was* Boaz. And Ruth the Moabitess



*Ruth* said unto Naomi, Let me now go to the field, and  
gleans in glean ears of corn after *him* in whose sight I shall find  
the Field grace. And she said unto her, Go, my daughter.  
of Boaz And she went, and came, and gleaned in the field  
5 after the reapers: and her hap was to light on a part  
of the field belonging unto Boaz, who was of the  
kindred of Elimelech.

And, behold, Boaz came from Beth-lehem, and  
said unto the reapers, The LORD be with you. And  
10 they answered him, The LORD bless thee.

Then said Boaz unto his servant that was set over  
the reapers, Whose damsel is this?

And the servant that was set over the reapers  
answered and said, It is the Moabitish damsel that  
15 came back with Naomi out of the country of Moab:  
and she said, I pray you, let me glean and gather  
after the reapers among the sheaves: so she came,  
and hath continued even from the morning until now,  
that she tarried a little in the house.

20 Then said Boaz unto Ruth, Hearest thou not, my  
daughter? Go not to glean in another field, neither  
go from hence, but abide here fast by my maidens:  
let thine eyes be on the field that they do reap, and go  
thou after them: have I not charged the young men  
25 that they shall not touch thee? and when thou art  
athirst, go unto the vessels, and drink of that which  
the young men have drawn.

Then she fell on her face, and bowed herself to the  
ground, and said unto him, Why have I found grace

in thine eyes, that thou shouldest take knowledge of *Boaz* me, seeing I *am* a stranger? *speaks to*

And Boaz answered and said unto her, It hath *Ruth* fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: 5 and *how* thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose 10 wings thou art come to trust.

Then she said, Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens. 15

And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched *corn*, and she did eat, and was sufficed, and left. 20

And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not: and let fall also *some* of the handfuls of purpose for her, and leave *them*, that she may glean *them*, and rebuke her not. 25

So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley. And she took *it* up, and went into the city: and her mother in law saw what she had gleaned: and

*Naomi's* she brought forth, and gave to her that she had  
*Plan* to reserved after she was sufficed.

*secure a* And her mother in law said unto her, Where hast  
*Home* for thou gleaned to day? and where wroughtest thou?

*Ruth* blessed be he that did take knowledge of thee. And  
 she shewed her mother in law with whom she had  
 wrought, and said, The man's name with whom I  
 wrought to day *is* Boaz.

And Naomi said unto her daughter in law, Blessed be  
 10 he of the LORD, who hath not left off his kindness to the  
 living and to the dead. And Naomi said unto her, The  
 man *is* near of kin unto us, one of our next kinsmen.

And Ruth the Moabitess said, He said unto me  
 also, Thou shalt keep fast by my young men, until  
 15 they have ended all my harvest.

And Naomi said unto Ruth her daughter in law, *It*  
*is* good, my daughter, that thou go out with his  
 maidens, that they meet thee not in any other field.

So she kept fast by the maidens of Boaz to glean  
 20 unto the end of barley harvest and of wheat harvest;  
 and dwelt with her mother in law.



\* Then Naomi her mother in law said unto her, My  
 daughter, shall I not seek rest for thee, that it may  
 be well with thee? And now *is* not Boaz of our  
 25 kindred, with whose maidens thou wast? Behold,  
 he winnoweth barley to night in the threshing floor.  
 Wash thyself therefore, and anoint thee, and put thy  
 raiment upon thee, and get thee down to the floor:

*but* make not thyself known unto the man, until he *Ruth's* shall have done eating and drinking. And it shall be, *Action* when he lieth down, that thou shalt mark the place *towards* where he shall lie, and thou shalt go in, and uncover *Boaz* his feet, and lay thee down; and he will tell thee what <sup>5</sup> thou shalt do.

And she said unto her, All that thou sayest unto me I will do. And she went down unto the floor, and did according to all that her mother in law bade her. And when Boaz had eaten and drunk, and his <sup>10</sup> heart was merry, he went to lie down at the end of the heap of corn : and she came softly, and uncovered his feet, and laid her down.

And it came to pass at midnight, that the man was afraid, and turned himself : and, behold, a <sup>15</sup> woman lay at his feet. And he said, Who *art* thou ?

And she answered, I *am* Ruth thine handmaid : spread therefore thy skirt over thine handmaid ; for thou *art* a near kinsman.

And he said, Blessed *be* thou of the LORD, my <sup>20</sup> daughter : *for* thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich. And now, my daughter, fear not ; I will do to thee all that thou requirest : for all the city <sup>25</sup> of my people doth know that thou *art* a virtuous woman. And now it is true that I *am* *thy* near kinsman : howbeit there is a kinsman nearer than I. Tarry this night, and it shall be in the morning, *that*



Boaz if he will perform unto thee the part of a kinsman, *appeals* well; let him do the kinsman's part: but if he will *to his* not do the part of a kinsman to thee, then will I do *Kinsman* the part of a kinsman to thee, *as* the LORD liveth:   
5 lie down until the morning.

And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor. Also he said, Bring the vail that *thou hast*   
10 upon thee, and hold it. And when she held it, he measured six *measures* of barley, and laid *it* on her: and she went into the city.

And when she came to her mother in law, she said, Who *art* thou, my daughter? And she told   
15 her all that the man had done to her. And she said, These six *measures* of barley gave he me; for he said to me, Go not empty unto thy mother in law. Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in   
20 rest, until he have finished the thing this day.



\* Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and   
25 sat down. And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.

And he said unto the kinsman, Naomi, that is *come* again out of the country of Moab, selleth a

parcel of land, which *was* our brother Elimelech's : *Boaz* and I thought to advertise thee, saying, Buy *it* before *redeems* the inhabitants, and before the elders of my people. *the In-* If thou wilt redeem *it*, redeem *it* : but if thou wilt not *heritance* redeem *it*, then tell me, that I may know : for *there is* 5 none to redeem *it* beside thee ; and I *am* after thee.

And he said, I will redeem *it*.

Then said *Boaz*, What day thou buyest the field of the hand of *Naomi*, thou must buy *it* also of *Ruth* the *Moabitess*, the wife of the dead, to raise up the 10 name of the dead upon his inheritance.

And the kinsman said, I cannot redeem *it* for myself, lest I mar mine own inheritance : redeem thou my right to thyself ; for I cannot redeem *it*.

Now this *was the manner* in former time in *Israel* 15 concerning redeeming and concerning changing, for to confirm all things ; a man plucked off his shoe, and gave *it* to his neighbour : and this *was* a testimony in *Israel*. Therefore the kinsman said unto *Boaz*, Buy *it* for thee. So he drew off his shoe. 20

And *Boaz* said unto the elders, and unto all the people, Ye *are* witnesses this day, that I have bought all that *was* *Elimelech's*, and all that *was* *Chilion's* and *Mahlon's*, of the hand of *Naomi*. Moreover *Ruth* the *Moabitess*, the wife of *Mahlon*, have I 25 purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place : ye *are* witnesses this day.



*The* And all the people that *were* in the gate, and the *Birth of* elders, said, *We are* witnesses. The LORD make the *Obed* woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel :  
 5 and do thou worthily in Ephratah, and be famous in Beth-lehem : and let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman.

10 So Boaz took Ruth, and she was his wife : and when he went in unto her, the LORD gave her conception, and she bare a son. And the women said unto Naomi, Blessed *be* the LORD, which hath not left thee this day without a kinsman, that his name  
 15 may be famous in Israel. And he shall be unto thee a restorer of *thy* life, and a nourisher of thine old age : for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him.

And Naomi took the child, and laid it in her  
 20 bosom, and became nurse unto it. And the women her neighbours gave it a name, saying, There is a son born to Naomi ; and they called his name Obed : he *is* the father of Jesse, the father of David.

Now these *are* the generations of Pharez : Pharez  
 25 begat Hezron, and Hezron begat Ram, and Ram begat Amminadab, and Amminadab begat Nahshon, and Nahshon begat Salmon, and Salmon begat Boaz, and Boaz begat Obed, and Obed begat Jesse, and Jesse begat David.

## Notes

### THE BOOK OF JOB

Chaps. i., ii. *The Story of Job's Piety and Happiness, of his Trial and his Ruin* (pp. 1-4, l. 10).

p. 1, l. 1. 'land of Uz.' Two views on the situation of Uz are tenable—(1) It may have been in the Hauran, east of Damascus, and in this case Job would be an Aramæan, *i.e.*, a Syrian. This, the traditional view, is supported by Gen. x. 23, xxii. 21, as also by the facts that Job (p. 1, l. 9) is reckoned among the 'sons of the east' and that the Chaldeans fell upon his camels. (2) Uz may have been in Edom, on the south of Judah. In Gen. xxxvi. 20-28, *cp.* Lam. iv. 21, Uz is mentioned among the aborigines of Edom. Eliphaz bears an Edomite name (Gen. xxxvi. 4, 10-12) and comes from Teman, a district of Edom (p. 4, l. 2). Bildad also belonged to Shuah in the south (Gen. xxv. 2), while the Sabæan raid (p. 2, l. 23) must have come from the south also. This view, which is supported by a notice appended to the version of the LXX., is the more likely of the two. If it be correct, then we may conjecture that the story of Job was derived from the Edomites, famous for their 'wisdom' (1 Kings v. 11, where the true reading is, 'he was wiser than all the Edomites').

p. 1, l. 4. Observe the artificial nature of the numeration based on the sacred numbers 3 and 7.

p. 1, l. 13. 'had gone about,' *i.e.*, had completed their cycle. Each of the seven sons gave a feast, one on each day of the week, so that their lives were one continual festival. At the beginning of each new week Job 'sanctified' them and then summoned them to the sacrifice.

p. 1, l. 17. 'cursed.' Hebrew 'blessed,' which may mean 'dismissed,' 'said good-bye to,' 'all thought of God. More pro-

bably, however, it is a euphemism for some offensive word, such as 'spurned,' 'blasphemed,' etc. This would be the result of semi-intoxication (*cp.* Gen. xliii. 34, 'they drank and were drunken with him,' *i.e.*, Joseph).

p. 1, l. 19. 'sons of God,' *i.e.*, angels. *Cp.* Gen. vi. 1. 'Satan' should be rendered 'the adversary.' It is only very late in Hebrew literature that the accusing angel becomes an evil spirit and Satan (1 Chron. xxi. 1) a proper name.

p. 3, l. 20. 'thither,' probably 'to the womb of mother earth.'

p. 4, l. 13. 'Skin for skin,' a proverbial phrase of which many interpretations have been given, none satisfactory. Perhaps the meaning is 'skin only is the equivalent of skin.' To destroy a man's possessions or even his children is not the same as touching his own skin or body.

p. 4, l. 25. 'curse.' Here, as in p. 113, l. 30, Hebrew has 'blessed,' and in this case 'curse' is probably not too strong for the word which Job's wife uttered, but the author of the popular book did not dare to repeat it.

p. 5, l. 15-p. 101, l. 27 (Chaps. iii. 1-xlii. 6). *The Poem of Job written in metre.*

p. 5, l. 15-p. 7, l. 24. Job's lament, which follows appropriately the long and terrible silence of the friends, and provides a thesis for the whole of the discussions which follow.

p. 5, l. 15-p. 6, l. 12. Job curses the day of his birth. The poet must have had Jer. xx. 14-18 in his mind. As a rule he is singularly independent.

p. 5, l. 18. Read 'the night which said.' Night is personified.

p. 5, l. 23. 'stain it' = 'redeem it,' *i.e.*, vindicate it as their own.

p. 5, l. 25. 'blackness of the day' = 'obscurations of the day,' *i.e.*, by eclipse, or the like.

p. 6, l. 6. 'Who are ready' = 'to stir up Leviathan,' the mystical monster who dwells in the abyss and is the enemy of light (Ps. civ. 26). *Cp.* Isa. li. 9, and p. 16, l. 18, p. 20, l. 19, p. 59, ll. 21-25. Those who 'stir it up' are sorcerers.

p. 6, l. 9. 'dawning of the day'='eyelids of the day,' like 'eyelids of golden day' in *Antig.* 103.

p. 6, l. 13-p. 7, l. 6. If he was to be born, why did he not die at the birth?

p. 6, l. 16. 'prevent,' *i.e.*, receive or meet me at the first.

p. 6, l. 23. 'desolate places.' Meaning doubtful. Perhaps 'pyramids,' where to ancient ideas the sleep of death would be least disturbed and deepest.

p. 7, ll. 7-24. Why is the life of the wretched prolonged?

p. 7, l. 14. 'Why is light given'='Why does He give light to them that are bitter of soul?' Job passes from his own to the general suffering, and refers to God as its author but without yet naming Him. A fine dramatic touch.

p. 7, l. 16. 'For my sighing cometh before I eat'='instead of my meat.'

p. 7, l. 24. 'Neither was I quiet'='I have no ease or quiet or rest, till' [fresh] 'trouble comes.'

# FIRST CYCLE OF SPEECHES (Chaps. iv.-xiv.).

SPEECH OF ELIPHAZ (Chaps. iv., v.), the oldest and most dignified of the speakers. He defends the traditional view with the authority of a seer. After a respectful apology for counselling Job (p. 7, l. 26-p. 8, l. 8), he maintains that the innocent never perish; (p. 8, ll. 9-25) that none are absolutely sinless; (p. 8, l. 26-p. 9, l. 23) that impatience is no remedy; (p. 9, l. 23-p. 10, l. 16) that God alone can help; (p. 10, l. 17-p. 11, l. 9) that if Job entreats God, chastisement will end in blessing. His tone is tender and respectful.

p. 8, l. 9. Read 'Is not thy fear' [of God the ground of] 'thy confidence, and the uprightness of thy ways thy hope?'

p. 8, l. 27. 'a little thereof'='a whisper thereof.'

p. 9, l. 4. 'Then a spirit'='Then a breath.'

p. 9, l. 8. 'I heard a voice'=*lit.* 'I heard an articulate whisper.'

p. 9, l. 10. 'just than God'='just with God.'



p. 9, l. 12. 'put' = 'puts'; 'charged' = 'charges.'

p. 9, l. 19. 'From morning to evening,' *i.e.*, between them.

p. 9, l. 26. Read 'And to which of the holy ones,' *i.e.*, angels.

p. 9, l. 28. Read 'impatience' and 'passion' provoke God to destroy the foolish.

p. 10, l. 5. 'in the gate,' *i.e.*, in the place where justice was administered.

p. 10, ll. 8, 9. 'out of the thorns,' *i.e.*, from within the thorn hedge. For 'robber swalloweth up' read 'snare gapeth for.' But the text is probably corrupt.

p. 10, l. 13. Perhaps we should read 'begets trouble,' *i.e.*, by his own sin, viz., It does not come from the external world.

p. 12, l. 5. For 'shalt not sin' read 'shalt miss nothing.'

p. 12, l. 10. For 'to thy grave in full age' read 'to thy grave in full vigour,' like Moses (Deut. xxxiv. 7).

JOB'S REPLY (Chaps. vi., vii.). (p. 12, l. 16-p. 13, l. 5) He has good cause for vexation; (p. 13, ll. 6-24) he longs for death; (p. 13, l. 25-p. 14, l. 22) his friends have proved false, though he made no unreasonable demand. (p. 14, l. 23-p. 15, l. 10) If only they would listen and understand his case and give honest counsel! (p. 15, l. 11-p. 16, l. 13) Life is troublous and short. (p. 16, l. 14-p. 17, l. 18) Why then does not God let him die forthwith?

p. 12, l. 16. 'O that my grief' = 'O that my impatience,' with which Eliphaz had charged Job (p. 9, l. 28).

p. 12, l. 21. 'are swallowed up' = 'are wild.'

p. 12, l. 24. For 'the poison whereof,' etc., read 'the poison whereof my spirit drinketh in.'

p. 12, l. 27-p. 13, l. 3. No creature complains if its food is suitable or can be satisfied with that which is wholly unsuitable.

p. 13, l. 4. We should perhaps read 'My soul refuseth to touch them, My soul is sick of my loathsome food.'

p. 13, ll. 13-17. For 'Yea I would . . . Holy One' read

'I would leap' [for joy] 'amidst pitiless anguish, Because I have not disowned the behests of the Holy One.'

p. 13, l. 23. Read 'Is not my strength that was in me gone, And welfare driven far from me?'

p. 13, l. 27. For 'But he forsaketh,' read 'Else he will forsake.'

p. 14, l. 10. Tema is in the north of Arabia.

p. 14, l. 14. 'ashamed,' *i.e.*, 'disappointed.'

p. 14, l. 16. For 'Ye see my casting down' read 'Ye see a terror.'

p. 14, l. 18. 'reward' should be 'gift,' *i.e.*, to some tyrant or judge who threatened Job.

p. 14, l. 29. Read 'But the words of a desperate man are for the wind.'

p. 15, ll. 2, 3. For 'overwhelm . . . friend' read 'Yea, ye cast lots on the fatherless, Bargain over your friend.'

p. 15, l. 5. Read 'Shall I lie to your face?'

p. 15, l. 6. For 'let it not be iniquity,' read 'let no wrong be done.'

p. 15, l. 8. 'in it,' *i.e.*, in the case we are arguing.

p. 15, l. 10. For 'perverse things' read 'calamities.' Job apprehends their true nature and knows they are not the penalty of his sin.

p. 15, l. 11. For 'Is there not . . . upon earth?' read 'Has not man a warfare on earth?' *Cp.* p. 31, l. 27; Isa. xi. 2.

p. 15, l. 22. For 'When shall . . . the night be gone' read 'And the night stretches out and,' etc.

p. 15, l. 27. Read 'My skin hardens and runs' [afresh].

p. 16, l. 18. For 'whale' read 'monster,' *i.e.*, the sea itself conceived as a mythical monster ready, unless God kept guard, to deluge the earth.

p. 16, l. 25. For 'death' read, perhaps, 'pains.'

p. 16, l. 28. This line and the three following ones are a bitter parody of Ps. viii. 5.

p. 17, l. 9. For 'I have sinned' read 'If I have sinned.'

p. 17, l. 10. For 'O thou preserver' read 'O thou watcher.'

p. 17, l. 17. Delete 'in the morning.'



Butler's First Sermon II. *He is the Representative of our Nation* (1 King viii) (p. 17, l. 20 p. 18, l. 8).  
is given to Job, though his sons have died in their sin.  
that Eliphaz has said nothing so cruel. (p. 18, l. 9 p.  
'The sin of the wicked proved from tradition. (p. 18)  
Job's opportunity.

p. 17, l. 18. Hele. 'last time.'

p. 18, l. 1 'That,' in emphatic contrast to the as-  
sertion of Job's hesitation will prove that he  
sighs.

p. 18, l. 7 'And thy beginning would be small,' /  
small by comparison

p. 18, l. 8 'For 'Yet thy' read 'And thy.'

p. 18, l. 10 'For 'prepare thyself . . . fathers' re-  
ferred to that which their fathers have searched out.'

p. 18, l. 11 'For 'not cut down' read 'not ready /  
down.'

p. 18, l. 13 'For 'hyperbole's hope' read 'hope of the  
world as throughout

p. 18, l. 15 'For 'with the place of stones' read 'I  
place . . . of stones,' whose other plants die.

Job's theory (1 Kings 16, 17). (p. 19, l. 20 p. 21, l. 1  
obedience, and for that very reason irresponsible. (p. 2  
23, l. 10) Job's theory can be of no avail. (p. 22, ll. 7 13  
the supposition there is no appeal. (p. 22, l. 16 p. 23, l.  
can 'good, being free from human weakness, prove  
these' (p. 23, l. 7 p. 24, l. 14) Past favour did he  
him for present work (p. 24, ll. 15 24) for a little in  
obedience

p. 23, l. 10 Job adopts the words of Eliphaz (p. 19, l.  
but in a wholly different sense. A man, says Eliphaz  
for just before that, he cannot, says Job, get just  
(19)

p. 23, l. 24 'one of a thousand,' i.e., one among  
myriads of things which God may require of man.

p. 20, l. 19. Read 'God does not withdraw his anger, Till they that help Rahab,' etc. Rahab is the mythical personification of the sea. Cf. xvi. 12.

p. 20, l. 27. For 'If I had . . . answered me' read 'If I had called he would not answer me,' and 'would hearken.'

p. 21, l. 6. Read, perhaps, 'Seek we the strength of a mighty one? There he is. But seek we judgment? Who will summon him? If I am righteous, mine own mouth will condemn me' (i.e., God will force me to plead as a criminal). 'Perfect I am, but he will prove me perverse: Perfect I am' [but] 'I do not regard myself; I spurn my life. It is all one; therefore I have said, Both perfect and wicked he consumeth.'

p. 21, l. 21. For 'If not, where, and who is he?' read 'If not he, then who is it?'

p. 21, l. 24. For 'swift ships' read 'bushy skiffs.'

p. 22, l. 2. Not 'If I be,' etc., but 'I shall be' [held] 'guilty.'

p. 22, l. 4. For 'never so clean' read 'clean with potash.'

p. 22, l. 15. For 'But it is not . . . me' read 'For I am not such in myself'—such, i.e., as to have cause to fear.

p. 22, l. 17. Read 'I will let loose my complaint against him.'

p. 23, l. 4. Read 'Though thou knowest.'

p. 23, ll. 13-14. Refers to the formation in the womb.

p. 23, l. 16. For 'fenced' read 'knit.'

p. 23, l. 20. 'is' (rather was) 'with thee,' i.e., was thy purpose. God preserved him, but only for sorrow at the close.

p. 23, l. 21. Read 'If I sin, then thou wouldst mark me.'

p. 23, l. 27. For 'I am full . . . mine affliction' read, perhaps, 'sated with contempt, drenched with affliction.'

p. 23, l. 29. 'If it' [my head] 'were to rise, thou wouldst hunt me,' etc.

p. 24, l. 4. The 'witnesses' are Job's sufferings, which prove his guilt.

p. 24, l. 6. Read 'an ever-changing host is,' etc.

p. 24, l. 9. For 'Oh that I . . . ghost' read 'I should have given up the ghost.'

**ZOPHAR'S FIRST SPEECH.** *He is the Master of Common-place. A New Element has been introduced by Job's Protestation of Innocence* (Chap. xi.). (p. 24, l. 26-p. 25, l. 26) Would that Job saw his sin under the light of the Divine wisdom. (p. 25, l. 27-p. 26, l. 26) Restoration is still possible on repentance.

p. 25, l. 5. For 'doctrine' read 'walk,' *i.e.*, conduct; and in l. 6, for 'thine eyes' read 'mine eyes.'

p. 25, l. 9. Read 'That it is double in sound understanding,' compared with Job's conception of it.

p. 25, l. 15. Read 'Canst thou explore the range of God's being?'

p. 25, l. 21. Read 'If he advance and arrest and convoke' [his court].

p. 25, l. 26. For 'will he . . . consider it' read 'and hath no need to consider it diligently.'

p. 25, l. 27. 'But a hollow-minded man will get sense, When a wild ass colt is born' [again] 'as a man.'

p. 26, l. 14. Read 'Be it ever so dark, it shall become like morning.'

p. 26, l. 19. For 'Yea, thou . . . rest in safety' read 'Thou shalt search and then take,' etc.

**JOB'S REPLY** (Chaps. xii.-xiv.). (p. 26, l. 28-p. 28, ll. 1-6) Job mocks the pompous platitudes of Zophar. He is well aware that God is almighty and all-wise. (p. 28, l. 1-p. 29, l. 11) This almighty power reveals itself in fearful catastrophes. (p. 29, l. 12-p. 30, l. 8) The friends themselves will be judged by God as false advocates for Him. (p. 30, l. 9-p. 31, l. 2) He begs God to remit his pains and let him plead his cause. (p. 31, ll. 3-17) In hope of this he asks to be told his fault. (p. 31, l. 19-p. 32, l. 9) Life being so brief, why does not God leave him in peace? (p. 32, ll. 10-26) A tree may revive, a dead man cannot. (p. 32, l. 27-p. 33, l. 29) If only God would keep him for a time in Sheol and then recall him to communion with *Himself*. But that hope is vain. Probably in p. 27, ll. 6-29 we

have fragments from other poems, written perhaps as illustrations in the margin. The former fragment seems to describe a man persecuted because he was righteous, not suspected, like Job, of unrighteousness: the latter insists that all which lives is in God's hands, a point which has nothing to do with the context. p. 2, ll. 1, 2 is the immediate sequel of p. 27, ll. 2-5.

p. 27, l. 7. For 'Who calleth' read 'I who called.'

p. 27, l. 10. For 'He that is ready . . . ease' read 'For disaster there is scorn in the thoughts of the men at ease, It is ready for them whose foot slips.'

p. 27, l. 15. For 'Into whose hand . . . abundantly' read 'Who bears' [his] 'god in his hand,' *i.e.*, regards his sword as his god.

p. 27, l. 25. The name Jehovah only occurs here in the dialogues. This confirms the suspicion that this passage is interpolated.

p. 28, l. 2. Read 'As the mouth tasteth.'

p. 28, l. 21. For 'princes' read 'priests.'

p. 30, l. 7. Read 'Your maxims are sayings light as ashes, The bosses of your bucklers are of clay,' instead of steel. The bucklers are the arguments against Job.

p. 30, l. 12. For 'Wherefore do I . . . teeth' read 'I will take my flesh in my teeth,' *i.e.*, perhaps defend my body with my teeth like a beast at bay. The next half of the verse certainly means fight my way through at all hazards. Cp. Judges xii. 3, etc.

p. 30, l. 14. For 'Though he . . . trust him' read 'Lo! he will slay me, I cannot hope.'

p. 30, l. 24. Read 'For then' (*i.e.*, if anyone could convict me) 'I would be silent and expire.'

p. 31, l. 14. For 'Thou settest . . . my feet' read 'Thou dost mark a line about the soles of my feet,' beyond which they are not to go.

p. 31, l. 27. Read 'O that clean could come from unclean. Not one' [is clean]. This fact, said Eliphaz (p. 9, l. 10),

should make man humble: it should, says Job, make God merciful.

p. 32, l. 18. For 'wasteth away' read 'and is laid prostrate.'

p. 32, l. 21. For 'sea' read 'pool.'

p. 32, l. 27. For 'grave' read 'Sheol.'

p. 33, l. 4. For 'All the days . . . change come' read 'All the days of my service would I wait, till my relief came.'  
Cp. p. 17, l. 14, for the first gleam of this hope.

p. 33, l. 17. Read 'Its floods sweep away the dust of the earth.'

p. 33, l. 18. For 'And thou,' etc., read 'So thou destroyest,' etc.

p. 33, l. 28. 'upon him,' *i.e.*, where he lies. There is a dull pain in body and soul, like the pain of a sick man's dreams.

#### SECOND CYCLE OF SPEECHES (Chaps. xv.-xxi.).

The discussion passes from the attributes of God to the fate of man, especially of the wicked (p. 34, l. 1-p. 37, l. 3).

SECOND SPEECH OF ELIPHAZ. He protests against Job's conduct (p. 34, l. 1-p. 35, l. 7), and depicts the sinner's troubled life and fearful end. The 'picture of the evil conscience' (p. 35, ll. 14-29) 'is without a parallel in the O.T.' (Driver).

p. 34, l. 8. For 'thy mouth . . . iniquity' read 'Thine iniquity doth prompt thy mouth.'

p. 34, l. 13. The meaning is, 'Art thou the Wisdom of God?' (Prov. viii. 25).

p. 34, l. 23. Read 'Are the consolations of God too little for thee, And a word that dealt gently with thee?' Eliphaz is thinking of his former speech.

p. 35, l. 3. 'saints,' *see ante*, p. 9, l. 26.

p. 35, l. 16. Read 'And throughout all the years that are reserved for the oppressor.'



p. 36, l. 5. For 'He runneth . . . bucklers' read 'He runneth upon Him with' [stiff] 'neck, With the thick bosses of his bucklers.'

p. 36, l. 7. His fat is the token of his carnal security.

p. 36, l. 9. The wicked man does not scruple to dwell in places desolate by Divine curse (Deut. xiii. 16; Josh. vi. 26; cp. with 1 Kings xvi. 34).

p. 36, l. 12. The meaning of this verse is quite uncertain.

p. 36, l. 18. 'his' here means God's.

p. 36, l. 20. For 'Let not him . . . recompence' read 'Let him not trust in vanity; he is deceived.'

p. 36, l. 24. Read 'He shall be like a vine that lets its grapes die unripe, Like an olive tree that casts its blossom.'

JOB'S REPLY (Chaps. xvi., xvii.). Oh, that he could change places with his friends (p. 37, ll. 5-16). God afflicts him to the utmost despite his innocence (p. 37, l. 17-p. 39, l. 9). Yet Job hopes that God will testify to that innocence when he is dead. Neither God nor good men can respect the conduct of the friends (p. 39, l. 10-p. 40, l. 1). The hope of restoration before death is folly (p. 40, ll. 2-19).

p. 37, l. 21. 'Thou hast seized me; it' (God's afflicting me) 'hath become a witness to my guilt,' *i.e.*, on the current theory.

p. 38, l. 13. For 'his archers' read 'his arrows.'

p. 38, l. 18. For 'like a giant' read 'like a warrior.'

p. 38, l. 26. For 'no place' read 'no resting place.'

p. 38, l. 28. For 'my record' read 'And he that vouches for me.'

p. 39, l. 2. Read 'That he would decide for a man with God, For a son of man with his Friend,' *i.e.*, with Himself. The old God of 'lovingkindness and truth' replaces the phantom which Job has conjured up in his suffering, and this God is both advocate and judge.

p. 39, l. 13. Read 'Be surety for me with thyself.'

p. 39, l. 14. Striking hands was the gesture by which one Hebrew became surety for another.



p. 39, l. 18. 'When one denounceth his friends to spo  
The eyes of his own children shall pine away.' But  
and text quite uncertain.

p. 39, l. 22. For 'And aforesaid I was as a tabret' read  
one on whose face men spit.'

p. 39, l. 28. Read 'But the righteous.'

p. 40, l. 4. For 'I cannot find' read 'And I shall not'

p. 40, l. 9. 'Light' [say they] 'is close at hand after t  
ness' of sorrow.

p. 40, ll. 16, 17. For 'hope' read 'bliss.'

BILDAD'S SECOND SPEECH (Chap. xviii.). Protest  
Job's violence (p. 40, l. 21-p. 41, l. 1). The fate of the  
(p. 41, l. 2-p. 42, l. 13).

p. 41, l. 5. 'with him' = 'over him.'

p. 41, l. 11. Read 'And the trap shall lay hold of him'

p. 41, l. 15. Read 'And shall drive him as he goes.'

p. 41, l. 16. For 'His strength . . . side' read 'C  
hungereth for him, And ruin is ready for his fall.'

p. 41, l. 18. For 'It shall devour . . . strength' r  
shall devour the limbs of his body: The firstborn of deat  
disease at its worst) 'shall devour his limbs.'

p. 41, l. 21. Read 'He shall be borne from his tent, b  
And it,' *i.e.*, the first-born of death 'shall bring him,' et

p. 41, l. 25. For 'It shall dwell . . . tabernacl  
' Destruction shall dwell in his tent.'

p. 42, l. 1. Read 'And above his branch shall wither.'

p. 42, l. 9. For 'They that come after' read 'They  
West shall be,' etc.

p. 42, l. 11. For 'They that went before' read 'And  
the East shall be,' etc.

JOB'S REPLY (Chap. xix.). God, and not his own sin  
cause of his ruin (p. 42, ll. 15-26). His lonely suffering  
l. 1-p. 44, l. 17). His confidence that God will vindic  
(p. 44, l. 18-p. 45, l. 10).

p. 42, l. 19. For 'make yourselves strange to me' read 'that you wrong (?) me.'

p. 42, l. 25. Read 'hath perverted my cause.'

p. 44, l. 1. For 'My breath is strange' read 'My breath is offensive to my wife, And I am loathsome to,' etc.

p. 44, l. 9. The text is corrupt here.

p. 44, l. 23. For 'I know . . . earth' read 'For I know that my vindicator liveth, And in the after time on the dust' [of my grave] 'shall he rise; And after my skin which is thus destroyed (?) And away from my flesh I shall see God.'

p. 45, l. 3. For 'my reins . . . consumed within me' read 'My reins' (the seat of emotion) 'faint in my bosom.'

Observe (1) that Job expects God to vindicate his innocence, not to 'redeem' him from sin; (2) that though he expects in full consciousness to see God, when He vindicates his cause after death, he expresses no hope of eternal life. One supreme moment might suffice, and Job almost faints at the thought of it. But we have here the germ from which the full belief in personal immortality grew.

p. 45, l. 4. Read 'If ye say, How shall we pursue him, That we may find in him the root of the matter' (the sin which is the cause of his trouble).

ZOPHAR'S SECOND SPEECH. *The Triumph of the Wicked is Short* (Chap. xx.). p. 46, l. 11. Read, perhaps, 'Their hands shall restore his' [their father's ill-gotten] 'wealth.'

p. 46, l. 12. Read 'full of his youthful vigour, But it shall,' etc.

p. 46, l. 29. For 'According to . . . therein' read 'Like his wealth, shall his recompense be,' *i.e.*, both shall be evil.

p. 47, l. 8. Read 'save that which was his delight.'

p. 47, l. 9. For 'There shall none . . . his goods' read 'There was nothing that escaped his maw; Therefore his prosperity shall not endure.'

p. 47, ll. 13, 14. Read 'All the power of trouble shall come.'

p. 47, l. 15. Read 'It shall be that to fill his belly.'

p. 47, l. 18. For 'While he is eaten' read 'As his food.'  
 p. 47, l. 26. For 'All darkness . . . places' read 'A darkness' (*i.e.*, calamity) 'is reserved for his hidden treasures.'

**JOB'S REPLY.** *Job has reached some Light in his own Case none on the General Question. The Wicked live prosperously, die peacefully, are honoured after Death* (Chap. xxi.).

p. 48, l. 14. For 'if it were so, why . . . troubled' read 'Why should not my spirit be impatient?' If he had appealed to man, he might then turn to God. He has appealed (in vain) to God, and can therefore hope for no answer.

p. 49, ll. 15, 16. In all probability these lines are interpolated.

p. 49, l. 17. 'How oft is?' 'How oft cometh?' 'How oft doth God distribute?' The answer implied is 'very seldom.'

p. 49, l. 21. For 'They are . . . wind' read 'Let them pass, etc.'

p. 49, l. 24. For 'He rewardeth . . . know it' read 'Let him requite the man in person, that he may feel.'

p. 49, ll. 25, 26. Read 'Let his eyes see' and 'Let him drink.'

p. 49, l. 27. For 'For what pleasure' read 'For what concern.'

p. 50, l. 6. For 'His breasts' read 'His pails.'

p. 50, l. 9. Read 'And hath never tasted happiness.'

p. 50, l. 20. Read 'That in the day of calamity the wicked spared, Is delivered (?) in the day of wrath.'

p. 50, l. 26. Read 'And he, *i.e.*, the wicked, 'is honoured buried.'

p. 50, l. 27. Read 'And over his tomb they watch.'

p. 51, l. 1. Read 'And after him all men follow,' *i.e.*, they can, the same course.

THIRD CYCLE OF SPEECHES (Chaps. xxii.-xxviii.).

*Eliphaz directly accuses Job. Bildad says little. Zophar is silent.*

*Eliphaz makes Direct Charges against Job, though he still holds out Hope (chap. xxii.).*

p. 51, l. 8. For 'As he that is wise' read 'Nay he that is wise is,' etc.

p. 51, l. 13. 'for thy fear,' *i.e.*, religion.

p. 52, l. 3. For 'darkness that . . . see' read 'The light of thy tent is darkened.'

p. 52, ll. 24-26. For 'Whereas our . . . consumeth' read 'Truly' [say they] 'our adversaries are cut off and the fire hath devoured their affluence.'

p. 53, l. 7. Read 'Lay gold on the dust.'

p. 53, l. 9. For 'the stones of the brooks' read 'on the stones.'

p. 53, l. 10. Read 'Then the . . . thy treasure.'

p. 53, l. 11. 'And his law (?) shall be thy silver.'

p. 53, l. 21. For 'When men are . . . lifting up' read 'For God humbleth pride.'

p. 53, l. 24. Read 'him who is not blameless.'

p. 53, ll. 25, 26. Read 'Yea, he shall be.'

*JOB'S REPLY. His Cause is Good, but he has no Access to God, and the World is abandoned to Wrong (Chaps. xxiii., xxiv.).*

p. 53, l. 28. For 'Even to-day . . . bitter' read 'Is my complaint' [counted] 'rebellion.'

p. 54, l. 1. For 'My stroke . . . groaning' read 'His hand presseth out my groaning.'

p. 54, l. 11. Read 'give heed to me.'

p. 54, l. 12. For 'There the . . . him' read 'There one righteous' (viz., I) 'would,' etc.

p. 54, l. 28. For 'I have esteemed . . . food' read 'In my bosom I hid the words of his mouth.'

p. 55, l. 12. For 'Because I . . . darkness' read 'I am undone by the darkness, And gloom enshrouds my face.'

p. 55, l. 16. Read 'Why are not times' [of judgment] 'reserved by the Almighty, And why do,' etc.

p. 55, l. 26-p. 56, l. 13. Description of Aborigines dispossessed and reduced to savagery. Read, perhaps, 'They have gone forth like wild asses, Seeking plunder in the steppe, Because their children lack bread. They reap the field by night, And despoil the vineyard of the rich. They lie all night naked . . . They have no,' etc.

p. 56, l. 14. A gloss, or else stood originally after p. 55, l. 23.

p. 56, ll. 16-24. The miseries of the serf. Read 'Naked they go . . . ; And beat the sheaves, themselves famished.'

p. 56, l. 25-p. 57, l. 13. Nightly malefactors.

p. 56, l. 25. Read 'others rebel.'

p. 56, l. 28. For 'with the light' read 'when there is no light.'

p. 57, l. 9. For 'They know not the light' read 'By day they shut themselves up.'

p. 57, l. 12. For 'If one . . . death' read 'For with the terrors of darkness they are familiar.' They fear light, not darkness.

p. 57, l. 14-p. 58, l. 4. A statement of the current theory which has crept in from the margin.

p. 57, l. 14. Read 'swiftly they are swept away on the flood.'

p. 57, l. 25. For 'He draweth . . . life' read 'He' (God) 'with his might maintaineth the violent; He is restored when he despaired of life.'

p. 57, l. 27. For 'Though it . . . safely' read 'He maketh him secure and he is upheld.'



BILDAD'S THIRD SPEECH. *God's Greatness and Purity. Man's Weakness and Sin* (Chap. xxv.).

JOB'S REPLY. *He knows God's Greatness as well as Bildad, but also his own Innocence* (chaps. xxvi., xxvii.).

p. 59, l. 5. For 'Dead things . . . waters' read 'The shades writhe.'

p. 59, l. 11. Read 'over the void.'

p. 59, l. 15. Read for 'He holdeth back,' etc., 'he encloseth.'

p. 59, l. 18. For 'Until the day . . . end' read 'Unto the boundary between light and darkness.' *Cp. Aeschylus Choephoroi*, 83.

p. 59, l. 21. For 'He dwelleth' read 'He drove together.' *Cp. Gen. xix.*

p. 59, ll. 22, 23. Read 'smote through Rahab.' *See* on p. 20, l. 19.

p. 59, l. 24. For 'By his spirit . . . heavens' read 'By his breath the heavens are bright.'

p. 59, l. 25. Read 'His hand pierced the fleeing serpent,' *i.e.*, the dragon supposed to cause eclipse.

p. 59, l. 27. For 'how little . . . him' read 'How small the whisper of a word we hear concerning him.'

p. 60, l. 3. Read 'my right.'

p. 60, l. 15. For 'My heart shall not . . . live' read 'My heart doth not reproach me for any of my days.'

p. 60, l. 16-p. 62 l. 4. *This is no part of Job's Speech, but represents the View of his Friends and the Fate of the Wicked* (Chap. xxvii. 7-23).

p. 60, l. 22. Read 'When he' (*i.e.*, God) 'cutteth off.'

p. 60, l. 27. For 'by the hand' read 'concerning the hand.'

p. 61, l. 19. For 'as a moth' read 'as a spider.'

p. 61, l. 21. For 'The rich man . . . down' read 'Rich he lieth down but shall do so no more.'

p. 62, l. 5-p. 64, l. 14. *Praise of Wisdom. It is the Apprehension of the Principles on which God governs the World and*



*Human Life. It belongs to God alone, Piety being Man's Substitute for Wisdom* (Chap. xxviii.). See Introduction.

p. 62, l. 6. For 'where they fine it' read 'which they refine.'

p. 62, l. 10. 'And searcheth out to the utmost.'

p. 62, ll. 13-16. 'They break open a shaft away from man's abode, Forgotten of men they sway to and fro, Hang without using their feet' (?).

p. 62, l. 18. 'as with fire.'

p. 62, l. 23. 'Proud beasts have.'

p. 62, l. 28. 'cutteth out galleries.'

p. 63, l. 2. 'streams from dripping.'

p. 63, l. 16. 'the gold and glass.'

p. 63, l. 19. 'coral or crystal.'

p. 64, l. 15-p. 73, l. 22 (Chaps. xxix.-xxxi.). *Job, turning to God, describes his Happy Past* (chap. xxix.) *and his Miserable Present* (chap. xxx.). *He again asserts his Innocence, and entreats God to tell him why he suffers.* Read chap. xxii. 21-25, immediately after v. 10.

p. 64, l. 22. For 'in the days . . . youth' read 'of my autumn,' *i.e.*, the last years just before his ruin, when he might have expected to enjoy the ripe fruit of past toil and virtue.

p. 64, l. 23. 'When the shelter' (?).

p. 65, l. 2. For 'in the street' read 'in the market-place.'

p. 65, l. 21. For 'it clothed me' read 'and it put me on,' becoming incarnate, as it were, in me.

p. 65, l. 26. For 'the cause . . . out' read 'of him whom I knew not I searched out.'

p. 66, ll. 3-6. The verbs should be in the future tense.

p. 66, ll. 14-17. For 'If I laughed . . . cast down' read 'If I smiled on them, they were confident, And the brightness of my face comforted mourners.'

p. 66, ll. 18-20. Omit these lines.

p. 66, l. 27. For 'In whom . . . perished' read 'vigour has perished.'

p. 66, l. 28-p. 67, l. 2. Read 'They are gaunt through hunger

and famine, They that gnaw' [the herbs of] 'the parched ground, In the gloom (?) of waste and desolation.'

p. 67, ll. 5-14. Verbs should be in present tense in these lines.

p. 67, l. 7. Read 'In ghastliest ravines must they dwell.'

p. 67, l. 14. For 'They are scourged out of the land.'

p. 67, l. 19. Read 'My cord' (with which I held them in) 'they have snapped and afflict me, And they have cast off.'

p. 67, l. 23. For 'on the . . . youth' read 'rise a wretched crew.'

p. 67, l. 29. For 'They . . . helper' read 'There is none to hold them off.'

p. 68, l. 1. For 'a wide . . . waters' read 'as through a wide breach.'

p. 68, l. 3. For 'In the desolations . . . me' read 'Amidst the crash they roll upon me.'

p. 68, l. 7. Read 'My honour is driven away as,' etc.

p. 68, l. 11. For 'My bones . . . season' read 'Bynight my bones are pierced and fall off from me, And my gnawing pains,' etc.

p. 68, ll. 14-17. These symptoms were perhaps due to the fact that his body was swollen by elephantiasis.

p. 68, l. 23. Read 'And thou dost but look at me.'

p. 68, l. 28. For 'Thou causest . . . upon it' read 'Dost scatter me in the storm.'

p. 69, l. 3. For 'Howbeit he . . . destruction' read 'Yet does not a drowning man stretch out his hand? Does he not cry for help in his calamity?'

p. 69, l. 13. 'prevented,' *i.e.*, 'have overtaken.'

p. 69, l. 16. For 'to dragons' read 'to jackals' which howl: also, 'to owls' = 'ostriches,' which utter a melancholy cry.

p. 69, l. 23-p. 73, l. 22 (Chap. xxxi.). *This Chapter is the high-water mark of Old Testament Ethics.*

p. 70, l. 6. Read 'walked with falsehood.'

p. 71, l. 19. 'her,' *i.e.*, the widow. Job was born to wealth, and his charity was innate. But the hyperbole is impossible.

Read 'For from my youth he' (God), 'as a Father, nurtured me, And led me from my mother's womb.'

p. 71, l. 23. Read 'in the gate,' where judgment was given.

p. 72, l. 11. *I.e.*, to throw kisses.

p. 72, l. 23. Read 'Where could one be found that was not fed to the full with the flesh he gave?'

p. 72, l. 27. For 'as Adam' read 'as men do.'

p. 72, l. 29-p. 73, l. 3. Read 'Because I feared'; read, as regards p. 73, l. 1, 'And the contempt of the families terrified me.'

p. 73, l. 3. 'I kept silence . . . door' is an erroneous gloss. It presupposes discovered sin, whereas Job is speaking of sin kept secret.

p. 73, l. 5. Read 'Behold my mark!' (set to this declaration of my innocence) 'let the Almighty answer me. Would that mine adversary had written an indictment. Surely I would,' etc.

p. 73, ll. 14-22. Should stand after p. 70, l. 14, or p. 70, l. 24. Chap. xxxviii. is the immediate sequel.

#### FOURTH CYCLE OF SPEECHES.

ELIHU'S SPEECHES (Chaps. xxxii.-xxxvii). *Elihu condemns Job's Complaints against his Lot.*

p. 73, l. 25. Buz was closely connected with Uz, Job's country (Gen. xxi. 21); Ram with Jerahmeel, in south of Judah (1 Chron. ii. 9, 25, 27.)

p. 74, l. 2. Read 'no answer, so as to condemn.'

p. 74, l. 3. Read 'had waited, while they spoke with Job'(?).

p. 74, l. 7-p. 75, l. 26. Elihu's reasons for speaking.

p. 74, l. 18. For 'Great men' read 'Old men.'

p. 74, l. 29. For 'Lest ye say . . . wisdom' read 'Say not we have found wisdom' [in Job]; 'God may defeat him,' [but] 'not man.'

p. 75, l. 8. Read 'Words forsook them.'

p. 75, l. 9. For 'When I waited . . . more' read 'Shall I

wait, because they do not speak, Because they stand still and answer no more?

p. 75, l. 17. 'new bottles,' really 'skins with new wine.'

p. 75, l. 28-p. 78, l. 29. *Elihu rebukes Job for Impatience, not, as the Three Friends did, for Secret Sin. God does speak to Man (it was this which Job impatiently desired) through Dreams and through the Discipline of Affliction* (Chap. xxxiii.).

p. 76, l. 6. Read 'utter knowledge in its purity.'

p. 76, l. 13. For 'Behold I am . . . stead' read 'I am like thee before God.'

p. 77, l. 19. For 'the multitude . . . ! pain' read 'While the struggle in his bones is ceaseless.'

p. 77, l. 28. For 'If there be a messenger' read 'If there be an angel' to interpret God's dealings with man.

p. 78, l. 11. Read 'He singeth among men and saith.'

p. 78, l. 14. Read 'And he' (God) 'hath not required me in full.'

p. 78, l. 15. For 'He will deliver his soul' read 'He hath redeemed my soul.'

p. 78, l. 17. Read 'and my life.'

ELIHU'S SECOND ANSWER. *The Creator cannot be unjust* (Chap. xxxiv.).

p. 79, l. 11. For 'Should I lie . . . right' read 'Notwithstanding my right I shall be' (appear) 'a liar.'

p. 80, l. 14. For 'And wilt thou . . . most just' read 'Condemn the righteous, the mighty One.'

p. 80, l. 16. Read 'Him that saith to a king.'

p. 80, l. 23. For 'In a moment . . . hand' read 'In a moment they die, at midnight' (Luke xii. 20); 'They are thrust from the people (?) and pass away; He removeth the mighty without hand' [of man.]

p. 81, l. 4. For 'he will not lay . . . God' read 'For he needeth not to set a time for man'; 'That he may come before God in judgment.'

p. 81, l. 9. For 'without number' read 'without inquisition.'



p. 81, l. 21-p. 82, l. 10. In p. 81 l. 20 Elihu deals with the case in which God seems to do nothing.

p. 81, l. 21. Read 'If he be still, who shall condemn him?'

p. 81, ll. 25-26. For 'Whether it be done . . . only' read 'Yet over people and men he watcheth' (?).

p. 81, l. 29. Read 'For hath he' (the sufferer) 'said to God.'

p. 82, l. 9. For 'Should it be . . . not I' read 'Shall he requite according to thy mind? Since thou hast spurned' [the way which God takes], 'thou shalt choose, not I.'

p. 82, l. 11. Read 'Men of understanding will say to me, And a wise man who heareth me.'

p. 82, l. 17. For 'for wicked men' read 'like those of wicked men'.

p. 82, l. 21-p. 84, l. 8. *Man's Conduct affects himself. God hears Prayer, unless Men pray amiss* (Chap. xxxv.)

p. 82, l. 23. Read 'Callest it, My just plea against God?'

p. 84, ll. 4-5. For 'But now because . . . extremity' read 'And now because his anger visiteth not; And he payeth small heed to arrogance.'

p. 84, l. 10-p. 86, l. 11. *Affliction purifies from Latent Sin* (Chap. xxxvi. 2-21).

p. 85, l. 3. For 'And their transgressions . . . exceeded' read 'In that they have borne themselves proudly.'

p. 85, l. 17. For 'And their life . . . unclean,' read 'And they perish with the unclean.'

p. 85, l. 18. For 'in' read 'through,' as 'through his affliction,' 'through oppression.' These things are blessings in disguise.

p. 85, l. 20-25. For 'Even so . . . fatness,' read 'Even so he allureth thee from the mouth of distress; Ample room shalt thou have and no straitness; And that which is set on thy table shall be full of fatness.'

p. 85, l. 26. Read 'But if thou art filled with the,' etc.

p. 85, l. 29. For 'Because there is . . . deliver thee' read 'Let not wrath at the stroke' [of chastisement] 'seduce thee; Nor let the greatness of the ransom' (i.e., suffering as the con-



dition of purification) 'make thee swerve. Will thy cry in distress come before him, And all the forces of strength?' (*i.e.*, neither entreaty nor exertion will avail unless thy mind be in the right state).

p. 86, ll. 7, 8. The text of these two lines is hopelessly corrupt.

p. 86, l. 12-p. 89, l. 22. (Chaps. xxxvi. 22-xxxvii.), *treat of God's majesty*.

p. 86, l. 12. For 'God exalted by' read 'God is exalted in.'

p. 86, l. 18. For 'which men behold' read 'of which men sing.'

p. 86, l. 25. For 'He maketh small . . . vapour thereof' read 'He draweth up the drops of water' (*i.e.*, from the sea); 'They are distilled as rain from his mist.'

p. 86, l. 29. For 'distil . . . abundantly' read 'and shower upon many men.'

p. 87, ll. 4, 5. Read 'Spreadeth his mist upon it, And covereth the heads of the mountains.'

p. 87, l. 6. For 'by them judgeth . . . abundance' read (?) 'He covereth his hands with light (?), And sendeth it to the mark.'

p. 87, l. 11. Read 'His thunder proclaims him, When he incites [his] wrath against wickedness.'

p. 88, l. 2. 'He sealeth up . . . man,' *i.e.*, He hinders their work by storm.

p. 88, l. 11. Read 'He loadeth the cloud with moisture, The cloud scattereth his light' [ning].

p. 88, l. 13. For 'It is turned . . . earth' read 'And it' (the cloud) 'turneth every way by his governance, That they' (the flashes of lightning) 'may do all his behest, On the whole circuit of the earth. Whether it be to scourge his land or for loving-kindness, It will find its goal.'

p. 89, l. 14. Read 'Golden light cometh.' Possibly this refers to the Aurora Borealis, which is visible in Palestine.

p. 89, l. 22. 'wise of heart,' *i.e.*, 'wise in their own conceit.'

## FIFTH CYCLE OF SPEECHES (Chaps. xxxviii.-xlii. 6).

JEHOVAH ANSWERS FROM THE STORM (chaps. xxxviii.-xlii. 6). JEHOVAH'S FIRST SPEECH AND ITS EFFECT ON JOB. *The Marvels of the Inanimate and Animate Creation* (Chaps. xxxviii.-xl. 5).

p. 89, l. 25. 'counsel,' *i.e.*, God's plan.

p. 90, l. 17. Read 'And I brake off my boundary for it,' *i.e.*, the broken and steep coast-line.

p. 90, l. 28. 'as clay under a seal,' *i.e.*, objects assume definite shape.

p. 90, l. 29. 'as a garment,' *i.e.*, perhaps in folds on the body of the earth.

p. 91, ll. 6, 7. Read 'Hast thou walked in the whole range of the deep.'

p. 91, l. 17. For 'That thou shouldst . . . house thereof' read 'That thou shouldst take it to its territory: Bring it home to the paths of its house?'

p. 92, ll. 1-3. For 'By what way . . . earth' read 'What is the way to the place where the light parts, And the east wind spreads over the earth?'

p. 92, l. 19. For 'hid as with a stone' read 'harden like stone.'

p. 92, l. 21. For 'bind the sweet influences' read 'fasten the bonds of.'

p. 92, l. 24. 'Mazzaroth' is said to mean the signs of the Zodiac or Hyades.

p. 93, l. 6. Read 'to the aerial form.' Their wisdom appears in their obedience to God's law.

p. 93, l. 10. Read 'Or who poureth out.'

p. 94, l. 3. For 'are in good liking,' read 'grow up in the open field.'

p. 94, l. 14. For 'The range . . . pasture' read 'He spieth out the mountains for.'

p. 94, l. 16. For 'Will the unicorn' read 'Will the wild ox!'

p. 94, l. 27. For 'Gavest thou . . . ostrich' read 'The wing

of the ostrich flaps joyously, (?) Is hers a kindly pinion and plumage?

p. 95, l. 6. Read 'in vain, she has no care about it.'

p. 95, l. 12. For 'with thunder' read 'with trembling' (?) or 'with mane' (?).

p. 95, l. 13. For 'Canst . . . afraid' read 'Canst thou make him leap.'

p. 96, l. 15. Read 'Shall a reprover contend with the Almighty? Let him that disputeth with God answer thereto.'

p. 96, l. 17. For 'Behold, I am vile,' read 'Behold, I am of small account.'

p. 96, l. 21-p. 101, l. 27. JEHOVAH'S SECOND ANSWER AND ITS EFFECT ON JOB. *Will Job undertake the Moral Government of the World?* (Chaps. xl. 6-xlii. 6).

p. 97, l. 14. For 'in secret' read 'in darkness,' i.e., in Sheol.

p. 97, l. 17. Hence to the end of chap. xlii. we have a description of two monsters, which is probably an addition to the original poem. Behemoth is the hippopotamus.

p. 97, l. 21. For 'his force . . . belly' read 'the sinews of his belly.'

p. 97, l. 23. For 'The sinews . . . together' read 'The muscles of his thighs.'

p. 97, l. 28. The text is very corrupt here. Read, perhaps, 'He that is made to be lord of his fellows.'

p. 98, l. 8. For 'Behold, he drinketh . . . into his mouth' read 'Behold, if a river rushes on him he is not afraid, He is confident, though a very Jordan rush upon his mouth.'

p. 98, l. 12. Read 'Can one take him before his eyes, Pierce his nose with snares?'

p. 98, l. 14. Leviathan is the crocodile.

p. 98, ll. 16, 17. Read 'Or press down his tongue with a cord?'

p. 98, l. 18. For 'put an hook' read 'put a rope.'

p. 98, l. 19. For 'with a thorn' read 'with a spike.'

p. 98, l. 26. Read 'Will partners' [in the catch] 'bargain over him?'

p. 99, l. 3. For 'do no more' read 'thou shalt do so no more.'

p. 99, ll. 15-17. For 'Who can discover . . . bridle' read 'Who hath removed the front of his garment' [of scales]? 'Who will come within his double jaw?'

p. 100, l. 8. For 'sorrow . . . him' read 'And dismay danceth before him.'

p. 100, ll. 17, 18. For 'By reason . . . themselves' read 'They are beside themselves with consternation.'

p. 100, l. 29. Read 'Beneath him are the sharpest of pots-herds' (his scales), 'He layeth' [as it were] 'a threshing sledge on the slime.'

p. 101, l. 13. For 'no thought . . . thee' read 'No purpose is impossible to.'

p. 101, ll. 15-23. These lines are probably glosses copied from the words of Jehovah, p. 89, ll. 25-29.

p. 101, l. 26. For 'Wherefore . . . ashes' read 'Wherefore I repudiate' that which I said.

p. 102, l. 1-p. 103, l. 8. THE CONCLUSION OF THE PROSE NARRATIVE :—*Job's Restoration* (Chap. xlii. 7-17).

p. 102, l. 16. 'turned the captivity.' A very doubtful translation. Probably the words mean 'reversed the lot.'

p. 102, l. 24. 'piece of money.' The Hebrew word, which only occurs elsewhere in Gen. xxxiii. 19, Josh. xxiv. 32, is intended to maintain the antique colouring of the story. The rings are for the nose (not 'ear-rings'), as the term used shows.

p. 103, l. 1. The names mean 'dove,' 'horn of eye-paint,' 'cassia.'

# THE BOOK OF RUTH

p. 103, l. 11. Ephrathah was another name for Bethlehem, or perhaps rather for the district in which Bethlehem lay.

p. 103, l. 19. 'left of,' *i.e.*, without.

p. 104, l. 4. The famine seems to have lasted ten years.

p. 104, l. 11. Naomi's language is strictly monotheistic. She takes for granted that 'the Lord' (Jehovah) is the one and only source of blessing, even for a woman of Moab living in her own land.

p. 104, l. 17. 'Are there yet any more sons,' etc. Naomi assumes that motherhood is the greatest blessing which can befall a woman. She also assumes that if a man died leaving his widow childless a surviving brother was bound to marry her. This custom probably arose from the belief that a son was needed to maintain the sacrificial rites at the father's grave. This law of marriage was primeval in Israel (*see* Gen. xxxviii.), and was diffused all over the earth. It is found, *e.g.*, among Arabs, Hindoos, Persians, Afghans, the inhabitants of Madagascar, etc. The ancient rule is adopted with some modifications in Deut. xxv. 5 f.

p. 105, l. 2. For 'unto her gods' read 'unto her God,' viz., Chemosh, whose sons and daughters the Moabites were thought to be. *See* Numb. xxi. 29.

p. 105, l. 4. Ruth's language is not, like Naomi's, monotheistic. She assumes that she must worship the god of the place in which she may be at the time. *Cp.* 1 Sam. xxvi. 19. Only by incorporation into a Hebrew family could a stranger on Hebrew soil enjoy legal rights or protection. The family were buried in one cemetery, so that the dead man was 'gathered to his fathers'; even in Sheol separate places were assigned to the shades of different nationalities. *See* Ezek. xxxii. 17 f.

p. 105, l. 16. Naomi means 'my sweetness' or 'delight' (*a name given by a fond parent*); Marah means 'bitter.'



p. 105, l. 20. 'hath testified against me,' for to the Hebrew calamity was a proof of God's anger. Thus Job speaks of his afflictions as 'witnesses' against him..

p. 106, l. 19. For 'that she tarried,' etc., read 'she hath not rested, even for a little.'

p. 107, l. 15. 'though I be not like unto,' *i.e.*, 'am not equal even to.' She was still a mere foreigner without acknowledged rights.

p. 107, l. 18. Vinegar or sour wine was used as a condiment in hot weather; 'parched corn' was grain roasted on an iron plate.

p. 107, l. 27. An ephah is about a bushel.

p. 108, l. 17. 'that they meet thee not,' rather 'and that no one harm thee' [as they might] 'in another field.'

p. 108, l. 20. The barley harvest was in April, the wheat harvest two or three weeks later.

p. 108, l. 27. Ruth is to deck herself as a bride, and wait till Boaz had dined, and was therefore likely to be in good humour.

p. 109, l. 18. To spread the skirt over a woman was a token of marriage (Ezek. xvi. 8; Deut. xxvii. 20). The Arabs have the same custom. Ruth bases her request on the fact that Boaz is her kinsman, *lit.* 'her redeemer.' It was his duty to buy back and keep in the family the land which, in defect of male heir, had descended to Naomi, marrying at the same time the widow of the last male owner, who held the land by inheritance. Here we have not, strictly speaking, the levirate marriage prescribed in Deut. xxv. 5 f. (*see* p. 13 f. l. 29 f.). Naomi seeks a home for Ruth rather than a son for Ruth's dead husband, and Boaz was not the brother of Ruth's former husband. Moreover, in vv. 11, 12, the blessing of children falls upon Boaz, rather than upon Mahlon, and it is the house of the former which is 'built up.'

p. 109, ll. 20-26. Evidently Ruth's conduct was in accordance with the best feeling of the time. Ruth, in marrying her late husband's kinsman, was doing an act of love and piety to *the dead*.

p. 110, l. 9. 'vail' should be 'mantle' or other garment. The measures intended are probably 'omers'—six of which =  $\frac{2}{3}$  of an ephah or bushel.

p. 110, l. 28. For 'selleseth' read 'hath sold'; whether after her return from Moab or before it, we are not told.

p. 111, l. 8. Read 'What day thou buyest the field of the hand of Naomi, thou must also buy Ruth, the Moabitess, to raise up,' etc. How could he buy it from Naomi, if she had already sold it? Perhaps because custom required that the money should pass through her hand to the man in actual possession.

p. 111, l. 12. 'lest I mar mine own inheritance,' since the son born of Ruth would preserve the memory of Mahlon, and would, when of age, hold the land, even in his real father's lifetime.

p. 111, l. 17. The shoe was the symbol of possession, implying perhaps the right to tread on the land as one's own. We may also compare the Bedouin form of divorce—'She was my slipper, and I have cast her off' (Robertson Smith's *Kinship*, p. 269). See for a closely analogous but distinct custom, Deut. xxv. 9. It was probably the deep cleavage of the Exile which made the antiquarian note in the text necessary.



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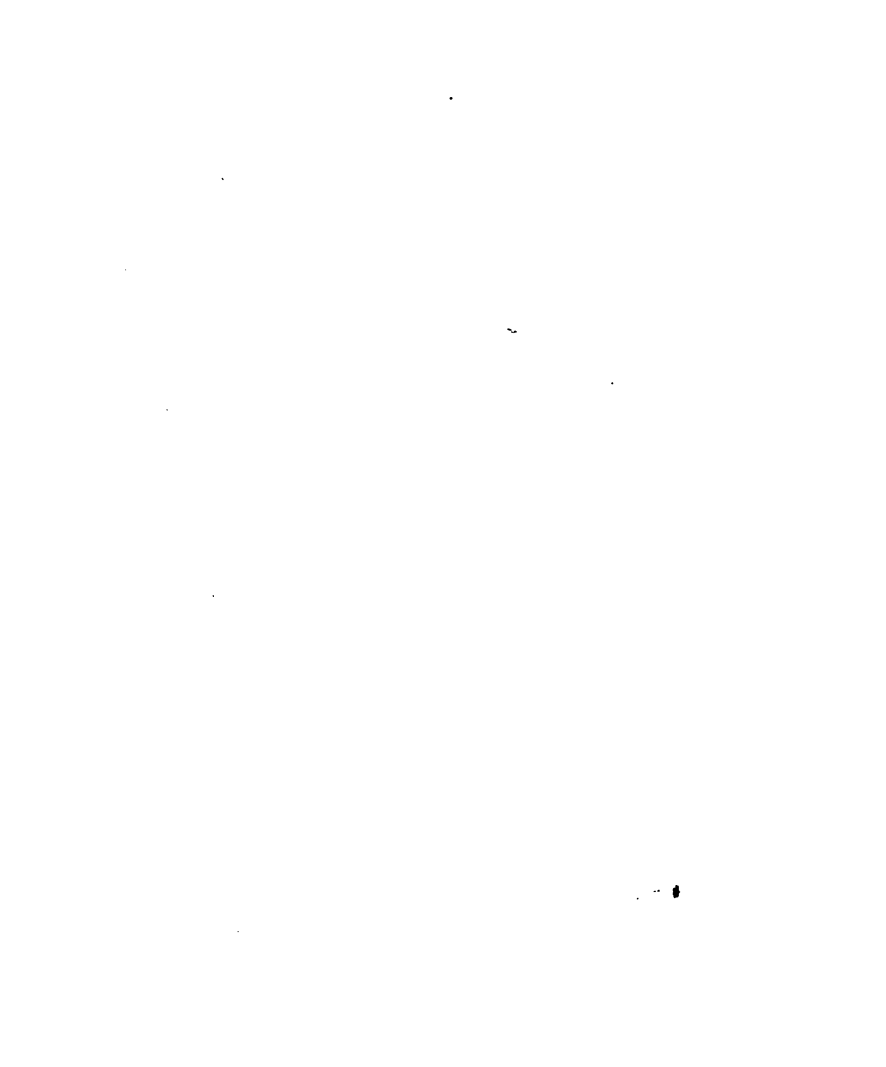
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